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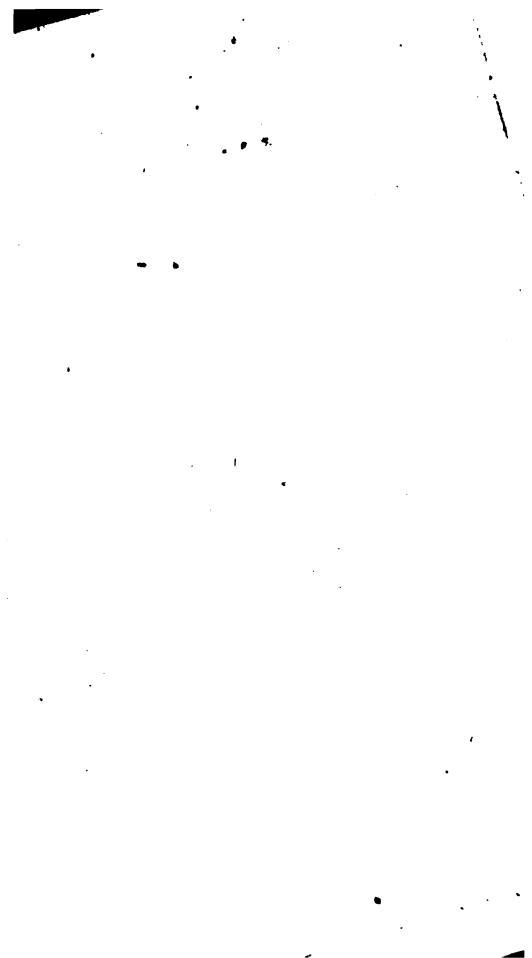


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THE
OLD TESTAMENT HISTORY;
OR, A CONNECTED VIEW
OF GOD'S DEALINGS WITH HIS PEOPLE BEFORE
THE COMING OF OUR LORD.

DRAWN UP IN SIMPLE LANGUAGE,
FOR THE USE OF THE YOUNG AND THE UNLEARNED,
By A COUNTRY CLERGYMAN.

PARTS I. & II.



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OLD TESTAMENT HISTORY.

Part I.

FROM

THE CREATION

TO

THE DEATH OF JACOB.

Genesis.





THE
OLD TESTAMENT HISTORY.

Chapter I.

THE CREATION.

IN the beginning God made the heavens and the earth.

When God made the heavens and the earth, all was darkness. There was no light. Then God made the light. He said, "Let there be light." And there was light.

"And God called the light Day, and the darkness He called Night." And God made the sun to give light in the day, and the moon to give light in the night. He made the stars also.

Then God divided the dry land from the water. "And God called the dry land Earth; and the gathering together of the waters He called Sea."

THE CREATION.

And God made trees, and plants, and flowers, to grow out of the earth. He made the trees that bear fruit, and great trees which give us shade, corn for man to eat, grass for the cattle, and flowers to look beautiful and give us pleasure.

Then God made beasts, four-footed creatures, which walk on the earth,—cows, horses, and sheep, and very many others. And He made the birds that fly about in the air; and fishes that live in the waters; and insects, and creeping things.

God had now made the heavens and the earth. He had made trees, and plants, and flowers, corn and grass, and all green things, to grow out of the earth, and many creatures to live upon the earth. But these creatures could not know God, a could not learn to love Him.

Then God said, "Let us make man in image, after our likeness."

So "God made man out of the dust of ground, and breathed into his nostrils the of life, and man became a living soul." created man in his own image, in the i God created He him."

God called the name of the man that He had made, Adam. And God said that the man should rule over all the beasts and the birds, and all things that were upon the earth.

The man whom God had made was able to know God and to obey Him, for he had a soul.

Beasts and birds cannot learn to know and obey God, for they have no souls. Children can be taught to know, and love, and obey God, for they have souls.

Adam was made good and holy, for he was made after God's likeness, in the image of God. So Adam was able to be quite good; he loved God, and loved to obey Him.

"And God saw every thing that He had made, and, behold, it was very good."

To obey, is to do as we are told to do.

Chapter II.

THE DAY OF REST.

THE heavens and the earth were finished in six days. In six days God created the heavens and

the earth, the sun and the moon, and all the stars, the beasts and birds, the trees and flowers, and all the things that were upon the earth ; and last of all, He had made man to rule over all that He had created.

“ And on the seventh day God rested from His work which He had made. And God blessed the seventh day, and made it holy : because therein it He had rested from all His work which He had created and made.”

God made the seventh day holy. He wills that men should rest one day in seven, and do no work, but keep that day holy unto the Lord.

Sunday is the day which we keep holy unto the Lord ; we call it the Lord's day. Christians! keep the first day of the week holy instead of the seventh day, because on the first day of the week our Lord Jesus Christ rose from the grave, and raised us up with Him to the hope of heaven.

For six days in every seven, men may work and do their business, but on the Lord's day they should not work, but give that day to *God*.

Because Christ has risen, all men also shall rise from the grave; and those who serve Him, and are good, shall then be called to live with Him in heaven.

Therefore, on the Lord's day we ought to raise our thoughts up from earth to heaven. We ought not to do our common work on this day, but think of heaven and heavenly things: we should serve God, and think of Jesus Christ our Lord, and worship Him.

Chapter III.

ADAM AND EVE IN THE GARDEN OF EDEN.

AND the Lord God planted a garden for the man whom He had made. He made to grow out of the ground every tree that was beautiful, and every tree that bore pleasant fruit for man to eat: and a river was there to water the garden.

This garden was called the garden of Eden. And God put the man into the garden of Eden to dress it, and take care of it.

God told Adam that he should dress the garden and keep it ; for God wills that all His creatures should have work to do. Those who are idle cannot be happy.

And God brought all the beasts, and all the birds of the air, and the fishes, and all living things, to Adam, that he might give them names. So Adam gave them names. And Adam was to rule over them all.

Adam was now alone in the garden of Eden. And the Lord God said, "It is not good for man to be alone ; I will make him an help meet for him." Then the Lord God caused a deep sleep to fall upon Adam, and while he slept, God took one of his ribs out of his side. And of this rib God made a woman, and He brought the woman to Adam, and she became his wife.

And Adam called his wife's name Eve. They lived together in the garden of Eden ; and they were happy, for they were good.

In the midst of the garden of Eden there grew two trees, which were called the tree of life and *the tree of the knowledge of good and evil.*

God told Adam and Eve, that they might eat of the fruit of every tree which grew in the garden, except the fruit of the tree of knowledge.

God said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat: for in the day that thou eatest of it thou shalt surely die."

Chapter IV.

THE FIRST SIN.

ADAM and Eve were very happy, living in the beautiful garden of Eden, dressing it, and taking care of it. They loved one another, and loved God, who had made them, and had given them so many fair and pleasant things.

They were very happy while they did what God told them, and ate only of the trees of which God said that they might eat.

But there was a wicked spirit, called the devil; and he made himself look like a serpent, and came to tempt Eve to eat of the fruit of the tree

THE FIRST SIN.

of knowledge, which God had said they should not eat.

The devil said to Eve, "Yea, hath God said, Ye shall not eat of every tree in the garden?"

He said this to make Eve think that God was not good to her, because He would not let her eat the pleasant fruit which grew upon the tree of knowledge.

But Eve knew that God was good to her, and that He had said she might eat of the fruit of all the trees in the garden, except this one tree.

So Eve said, "We may eat of the fruit of the trees in the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, "Ye shall not eat of it, neither shall ye touch it, lest ye die."

Then the devil told her, that they would not die; but that if they ate of this fruit, it would make them wise.

The devil said, "Ye shall not surely die: God doth know that in the day that ye eat thereof ye shall be as gods, knowing good and evil."

Then Eve believed what the devil said

when she saw that the fruit of the tree looked pleasant and was good for food, and thought that it would make her wise, she took of the fruit, and ate it.

Eve ought not to have listened to the serpent when he told her that what God had said was not true. When the serpent spoke against God, she ought to have known that he was wicked, and not have believed him, or thought of what he said. But Eve did listen to the devil, and so she was tempted to forget God, and do what He had said she must not do.

And when Eve had eaten of the fruit of which God had said she should not eat, she gave some to her husband Adam, and he ate it also.

Thus Adam and Eve disobeyed God; they did what God had told them not to do. Thus they sinned.

All disobedience is sin. Whenever we do what God has told us not to do, we sin.

The devil does not come to us now in the shape of a serpent to speak to us, as he did to Eve; but he puts bad thoughts in our hearts, and makes

us wish to do bad things. He tries to make us think, that it is pleasant to do what God says we must not do, and that God will not punish us if we disobey Him.

When we feel these thoughts in our heart we ought to try to turn from them at once, and not to think of them. We ought to pray to God to help us to drive away these bad thoughts, and to keep us from wrong. We may pray in these words, "Our Father which art in Heaven, deliver us from evil."

A serpent is a kind of snake.

Disobedience is doing what we have been told not to do.

To deliver, is to save.

Chapter V.

THE SINNER'S FEAR AND HIS PUNISHMENT.

AFTER Adam and Eve had sinned, and eaten of the fruit of the tree of which God said they should not eat, they heard the voice of the Lord

God walking in the garden in the cool of the day. And they were afraid, and hid themselves among the trees of the garden.

They were afraid, because they knew that they had done wrong.

Adam and Eve tried to hide themselves among the trees, but they could not hide themselves from God. God had seen what they had done, and He saw them when they were hidden among the trees.

And the Lord God called unto Adam, and said unto him, "Where art thou?" And Adam said, "I heard Thy voice in the garden, and I was afraid."

Then God said, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat of it? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

And the Lord God said to Eve, "What is this that thou hast done?" And Eve said, that the serpent had tempted her to eat of it. But Adam should not have listened to Eve when she tempted

him to disobey God, and Eve should not have listened to the serpent.

Then God told Adam and Eve that they should live no more in the pleasant garden of Eden, and that they must die.

And God said, that Eve should have much sorrow, and many pains; and that she should serve her husband, and that he should rule over her, because she had listened to the serpent and had been the first to sin.

And God said, that all pleasant fruit for man should now no longer grow out of the ground, as it did in the garden of Eden; but that Adam should have to labour hard to get bread and fruit from the earth.

The Lord God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and in the sweat of thy face shalt thou eat bread." And God told Adam that he should die. The Lord God said, "Dust thou art, and unto dust thou shalt return."

Adam had been made out of the dust of the ground, and when he died his body would turn to dust again. If Adam and Eve had not sinned, they would not have died.

Then God drove them forth from the garden of Eden ; and He sent angels, and a flaming sword that turned every way, to keep them from the tree of life, that they might no longer eat of it, and live for ever.

Chapter VII.

THE EFFECT OF SIN, AND THE HOPE OF SINFUL MAN.

ADAM and EVE were now no longer good and holy.

God had made man "very good." He had made him "in His own image." But man had made himself wicked.

Adam and Eve had sinned ; and God no longer loved them as before. And they no longer loved God, as His dear children. They feared Him, for they were sinners. Sin made them flee away from

God, for God is holy. Sin would always keep them from God. The unholy and the sinner cannot dwell with God.

And when Adam and Eve had children, their children would be sinful also, as they were. They could not be as Adam was before he sinned. They could not make themselves holy, and be with God as His dear children. And they would die, as Adam was to die.

So Adam and Eve, when they sinned, brought death and sorrow upon themselves, and upon all their children. If Adam and Eve had not sinned, there would have been no sorrow in the world, and man would not have died.

But when God thrust them forth from the pleasant garden of Eden, and said that they must die, He gave a promise, that they might have hope that they and their children should not be always kept from Him, and be unholy. God said, that One should be born into the world, who should overcome the devil, and save men from the devil's power ; He would take away sin, and bring sinful men back to God.

This was the hope of sinful man.

God has now fulfilled this promise. Our Lord Jesus Christ, the Son of God, has come into the world. He was born of a woman, and made man, that He might take away the sin of men, and make them holy, and save them from the devil and from death.

Though all men must die, yet our Lord Jesus Christ will raise them from the grave again.

Those who have done good, those who have loved and served Him, He will take to live with Him in heaven. There they will be far more blessed than Adam was in the garden of Eden, and there the devil cannot come.

But those who have been wicked, who will not love and obey the Lord Jesus, will be driven forth from God for ever, and cast into the pit of hell, where the devil shall be bound with his wicked spirits in darkness and in fire.

NOTE.

The hope which was given to Adam and Eve, when God punished them for their sin, and said that they should die, was

contained in the words which God spoke to the devil who had tempted them.

The Lord God said to the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field : upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

"And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel." (Genesis iii. 14, 15.)

The first part of these words applied to the serpent. God said, that the serpent should be cursed, and its nature changed, because the devil had used it to effect his wicked purpose. God made the serpent to creep upon its belly on the ground, as it now does, that it might be a sign to teach us, that shame and misery come upon all who have any thing to do with sin.

The last part of these words spoken to the serpent, applied to the devil himself, and contain the promise to Adam and Eve, and all their children, that One should come into the world to save sinful men from sin, and from the punishment of sin.

While Adam and Eve were good and holy, the devil could not hurt them : he had no power over them, because they were made in the likeness of God. But when they listened to the devil, and sinned against God, they became wicked as the devil was. And then the devil gained a power over them which he had not at first ; and they became the servants of sin and of the devil. From this time there was to be enmity between the devil and the seed, or child, of the woman. The devil was to be the enemy of men, and should have power to cause them much sorrow and suffering.

But God taught Adam and Eve to hope that He would make

a way for men to escape from the power of the devil, and from death. God said that the seed of the woman should crush the serpent's head, though the serpent should bruise his heel. A time was to come, when a child of Eve should by suffering overcome the devil, and save men from him, and from everlasting death. This was the meaning of those words spoken to the devil, "It shall bruise thy head, but thou shalt bruise his heel."

When our Lord Jesus Christ, the Son of God, was born of the Virgin Mary, He became the seed of the woman. And the serpent bruised His heel, when the devil made wicked men to crucify and slay Him. But He, by suffering, crushed the serpent's head. When He had died upon the cross for us, He rose again from the dead, and thus He overcame the devil, and destroyed his power.

For as Christ rose again, so shall all who are Christ's people rise again. And as Adam, by his sin, made all men to be sinners, and under the power of the devil and of death, so Christ, by His holiness, will make all who are His to be holy, and by His death save them from death everlasting.

Christ gives men power to become good and holy, as He is holy, and will lead men back to God, if they will obey His voice, and follow Him.

Chapter VII.

CAIN AND ABEL.

AFTER Adam and Eve had been driven forth from the garden of Eden, they had two sons. The name of the eldest was Cain, and the youngest was called Abel. Cain tilled the ground, and Abel was a keeper of sheep.

And Cain brought some of the fruit of the ground to offer to the Lord. And Abel offered for his offering one of the lambs of his flock. Abel was good and righteous, and his offering was pleasing to God. But the Lord was not pleased with Cain and his offering, for Cain was not righteous as Abel was¹.

When Cain saw that Abel's offering was pleasing to God, he was very angry with Abel, and jealous of him.

Then God told Cain that he was wrong to be angry with his brother Abel. And God said, that if Cain would do well, He would be pleased with him and his offering.

¹ St John iii. 12. Hebrews xi. 4.

But Cain was very wroth against Abel; and when he and Abel were together in the field, Cain, in his anger, rose up against his brother, and killed him.

But God saw what he had done. And the Lord said unto Cain, "Where is thy brother Abel?" And Cain said, "I know not; am I my brother's keeper?"

Cain said this to pretend that he did not know any thing about Abel. He knew what a wicked thing he had done, and he was afraid to confess it.

But he could not hide his sin from God. God saw Adam and Eve when they sinned against Him, and ate the fruit which He had said they should not eat; and now He had seen Cain when he killed his brother.

To be wroth, is to be angry.

To till the ground, is to dig and plant it.

Chapter VIII.**THE PUNISHMENT OF CAIN.**

THEN God punished Cain for his sin.

God said, that Cain should wander about the earth all the rest of his life, and that the ground should be cursed to him. The ground was not to bring forth fruit or corn any more for Cain, because he had shed his brother's blood upon it.

And Cain said unto the Lord, "My punishment is greater than I can bear. From Thy face shall I be hid; and every one that findeth me shall slay me."

Cain was afraid that every one that found him would kill him.

But God said, that any one who should slay Cain should be punished. And God set a mark upon Cain, that no one should kill him.

But even if God had not punished Cain, he must always have been unhappy. He never could have forgotten his sin, the wicked thing which he had done.

Those who have sinned must always be unhappy. When we sin, something in our hearts tells us of it, and makes us feel afraid, and ashamed, and unhappy.

This feeling in our hearts we call 'conscience.' It is the voice of God in our hearts. It tells us when we have done wrong, and it makes us happy when we have done right.

When we have been good and obedient, then our conscience makes us feel happy.

After the death of Abel, Adam and Eve had a son named Seth, and several other children; and these had children and grandchildren; and so after a time there were a great many people in the world.

One of Seth's children was named Enoch: he loved to think of God and do His will. And God loved Enoch, and Enoch never died; but God took him to heaven to dwell with Him.

To wander, is to go about from place to place.
To slay, is to kill.

Chapter IX.

THE HISTORY OF NOAH.

A LONG time after this, all the people in the world had become wicked exceedingly. There were now a very great many people in the world, but they were all wicked, except one good man and his family. This good man's name was Noah. He was one of the children of Seth.

When God saw that the wickedness of man was so great, He was grieved at it. And God said that He would destroy all the men who were living upon the earth, and all the beasts, and every creeping thing, and all the fowls of the air.

But Noah found favour with God. God loved Noah because he was a good man, and loved to obey God, and to keep His commandments. So God told Noah what He would do. God told him that He would send a flood of waters upon the earth, to drown every thing that lived, every man, every woman, and all the children, and all the beasts and birds that were upon the earth.

But God said that He would save Noah and his family alive.

So God commanded Noah to make an ark of wood, and told him how to make it.

The ark was to be a very large ship, which would float upon the top of the water.

And God said, that when the flood came, Noah should go into the ark, with his wife, and his three sons, and their wives, that he and they might not be drowned.

And God told Noah that he should take with him into the ark, all kinds of food to eat, and some of every kind of animal, seven of those sorts of beasts and birds that were fit to eat, and two of all other sorts, male and female, that they also might be kept alive.

The names of Noah's three sons were Shem, Ham, and Japheth.

To be grieved, is to be sorry.

To destroy, is to kill.



Chapter X.

NOAH A PREACHER OF RIGHTEOUSNESS.

GOD had told Noah that He would send a great flood of waters to destroy all the wicked people on the earth. But God did not send the flood at once.

God waited an hundred and twenty years, that the wicked people might repent, and become good, that He might save them.

For an hundred and twenty years, good and righteous Noah went about telling the wicked people to repent, to leave off their sins, and to serve God. God had sent Noah to preach to them, and to tell them that He was going to send a great flood to destroy all the wicked.

But the wicked people would not mind what Noah said. They would not turn to God, but went on still in their wickedness. They went on just as before, eating and drinking, fearing nothing, until the flood came to destroy them¹.

¹ Gen. vi. 3. 1 Pet. iii. 20. 2 Pet. ii. 5. St. Matt. xxiv. 38.

But Noah did as God commanded him, and made the ark, that it might be ready whenever God should send the flood.

To repent, is to be sorry for our sins, and leave them off.

Chapter XX.

THE FLOOD.

At last the time came when God would bear no longer with the wicked people with whom the world was filled. Then God told Noah to go into the ark, and that in seven days it should begin to rain upon the earth.

God said, "Yet seven days, and I will cause to rain upon the earth forty days and forty nights, and every living thing which I have made will destroy from off the face of the earth."

And Noah did according to that which the Lord commanded him. He went into the ark with his wife, and his three sons, and their wives. And he took in with him some

beast, and bird, and insect, and every kind of living creature. They went in two and two into the ark, the male and the female, as God had commanded Noah. And after seven days, the flood began to come upon the earth. The windows of heaven were opened, and the rain fell for forty days and forty nights.

And the water rose above the tops of the houses, and above the tops of the highest trees, and above the tops of the highest hills. The whole earth was covered with water. And all the wicked people were drowned. But the ark floated on the top of the water.

And every living creature that was upon the earth died ; all birds, and all cattle, and all beasts, and every creeping thing, and every man and every child, all died. Noah only remained alive, and those who were with him in the ark.

How sad to think of all those wicked people to whom Noah had preached in vain ! How full of fear they must have been, when they saw the water rising higher and higher all around them ; when they saw that they must die, and knew that

God was wroth with them ! Then they must have wished that they had been good, like Noah, and had obeyed God ; or that they had listened to what Noah had said, and had repented, and turned to God, and prayed Him to forgive them, before the flood came. For when the flood came, the time for repentance was past and gone. They could not repent then. .

When we hear how God destroyed all those careless people, who would not mind the words of Noah, it should make us think how fearful a thing it is to forget God. It should make us fear to be heedless, when God speaks to us, by His voice within our hearts, or by those whom He sends to teach us. For God will surely punish all who are wicked and will not serve Him, even as He punished the wicked people in the time of Noah, though He waited a long time with them.

Chapter XIII.

THE END OF THE FLOOD.

AFTER Noah had been an hundred and fifty days in the ark, God made a wind to pass over the earth, and the waters began to go down. And the waters became less and less, till at length the ark rested on the top of a mountain. The ark rested on the top of the mountain Ararat.

Then Noah opened the window of the ark, and he sent out a large bird called a raven. And the raven went forth to and fro, backwards and forwards, till the waters were dried up from off the earth.

Then Noah sent out a dove. And the dove which Noah sent out could find no place to rest upon, so she came back to him to the ark. She could find no rest for the sole of her foot, for the earth was still covered with water. So Noah put forth his hand, and took her back into the ark.

After seven days more, Noah sent forth the dove again out of the ark. And when she came

back to him in the evening, she had in her mouth an olive-leaf. Then Noah knew that the waters were going down. The tops of the trees must have been uncovered, or the dove could not have plucked the olive-leaf.

Noah waited seven more days, and then he sent forth the dove again ; but this time she did not come back to him any more. The dove had now found a dry place to rest upon.


A mountain is a very high hill.

Chapter XIII.

THE RAINBOW THE SIGN OF GOD'S PROMISE TO NOAH.

WHEN Noah knew that the waters had gone down from the earth, he took off the covering of the ark and looked, and he saw that the face of the ground was dry.

But Noah did not come out of the ark as soon as he saw that the ground was dry. God had



commanded Noah to go into the ark, and he would not come out of it till God told him that he might do so.

Noah waited eight weeks, and then God spoke to him, and told him to come forth out of the ark.

Then Noah went forth, and his wife, and his three sons, and his sons' wives, and all the living creatures that were with him.

The first thing Noah did when he came forth upon the earth again, was to worship God, and thank Him for His goodness to him. As soon as he had come out of the ark, he built an altar unto the Lord, and took some of the beasts and the birds which had been with him in the ark, and offered them up upon the altar for a burnt offering to God.

It was God's will that men should burn animals before Him for sacrifice. God had given all animals to men, and He then willed that they should offer some to Him.

Noah's sacrifice was pleasing to God. And God blessed Noah and his sons. And He said, that

He would give them all living things that were upon the earth to be meat for them.

And God promised that He would never again send a flood of waters to drown the earth. And God said that the bow which He had set in the cloud should be a sign of this promise to Noah.

The beautiful rainbow which we sometimes see, when dark rainy clouds are in the sky, is the sign which God then gave to men. God of His goodness gave men that sign, that they might not fear that He would drown the world again.

An altar was a table built of stones, or earth ; a fire was made upon it, and the animals which were offered to God were burnt upon it.

Any thing offered to God is called a sacrifice.

Chapter

THE TOWER OF BABEL.

WHEN the flood had passed away, God said to Noah and his sons, and promi-

have many children, and that the earth should again be filled with people.

So about an hundred years after this, there were again a great many men in the world.

Then some of these people said one to another, "Let us make bricks, and let us build a city and a tower, whose top may reach to heaven, that we may not be scattered abroad upon the face of the earth."

And God saw the city and the tower which men were building, and it displeased the Lord.

Then God made them all speak different languages; He made them call things by different names, so that they could not understand one another's speech; and then they could not go on to build the tower. And God scattered them abroad from thence upon the face of all the earth, and they left off to build the city and the tower.

The tower which they had tried to build was called the Tower of Babel. Babel means "confusion."

- Before this time, all the people in the world spoke the same language, they called things by

the same names. But from the time that men tried to build the tower of Babel, the people who live in different countries have called things by different names. Men do not now speak every where the same language. So the people who live in one country, cannot understand the people who come from another country.

Chapter XV.

THE CALL OF ABRAM.

ABOUT five hundred years after the flood, all the people in the world had again become wicked. They had forgotten God, who in His goodness had saved them, and kept them alive; who had given them all that they had, and had promised to love them if they would obey Him, and do His will.

Instead of loving and obeying Him, they had made themselves images of wood and stone, which they were so wicked as to call gods. They worshipped them, and prayed to them instead of to God.

God. But these images of wood and stone could not hear them, so it was foolish, as well as wicked to worship them.

The people who worshipped these false gods were called idolaters.

Among these idolaters¹ there lived one good man, who loved and served God; his name was Abram. Abram dwelt in the land of the Chaldees. And God told him to come out from the country where he lived, into another country. God said to Abram, "Get thee out from the country, and from thy kindred, and from thy father's house, unto a land that I will show thee and I will make of thee a great nation, and I will bless thee: and in thee shall all the families of the earth be blessed."

When God told Abram that he should be blessing, and that in him should all the families of the earth be blessed, He meant, that a long time afterwards, our Lord Jesus Christ should be born into the world in Abram's family. The coming of

¹ Joshua xxiv. 2.

our Lord Jesus Christ was a great blessing to all the world.

So through Abram and his family, all the families of the earth were to be blessed.

Abram must have been sorry to leave his friends and his father's house, and his own country, to go and dwell in a strange land. But he believed in God's promises, and he did as God commanded him. He did not know what the country was that God would show him, nor where he was to go. But when God commanded him, he at once left his own country.

So Abram took Sarai his wife, and Lot his nephew, with him, and all his goods; and he journeyed on till he came to the land of Canaan.

The land of Canaan was a very rich and beautiful; all kinds of pleasant things grew there, and corn, and grass for the sheep.

And when Abram had come to the land of Canaan with Sarai his wife, the Lord appeared to Abram, and said that his children should have that land.

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said to Abram, "Unto thy seed will I give this land."

His seed meant his children.

Then Abram built an altar there unto the Lord and worshipped the Lord.

Kindred, are the relations of a person. Abram's kindred were his father and mother, his brothers and sisters, and their children.

A nation is a great number of families and people, who live in one country, and speak the same language, and are called by the same name.

Chapter XVII.

THE SEPARATION OF ABRAM AND LOT.

ABRAM dwelt in the land of Canaan, with Lot his nephew. And Abram was very rich in flocks and herds, and in silver and in gold. Lot, his nephew, had also a great many flocks and herds. And Abram's herdsmen and Lot's herdsmen quarrelled about grass and food for their cattle. They had

so many flocks and herds, that there was not grass enough for them all in one place.

Abram did not like that the herdsmen should quarrel; for quarrelling is very wrong, and displeasing to God. So Abram said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen. Separate thyself, I pray thee, from me." So Abram told Lot, that he might choose which part of the country he liked to live in.

Then Lot chose to go and live in the city of Sodom, because the country round it was very rich; much corn and grass grew in it, and a river ran through it, and watered it. But the people who lived in that country were very wicked: "they were sinners before the Lord exceedingly."

It was wrong of Lot to choose to live among the wicked people of Sodom, because the country was rich. It is better to be good and poor than to be rich. And it is better to be poor among those who love God and serve Him, than to be rich among those who do not love God. Good people will teach us and help us to be good, and to be rich, or well off, among wicked people.

try to make us wicked too. We ought to away from wicked people as much as we can

Abram cared more for God's love and fi than for riches or pleasant lands, and God wa over him, and blessed him. So when Lo gone away and left Abram alone, God spoke to Abram. God said, that He would to him all that land, all the land which he cou to him and to his seed for ever. And God him to walk through it, and to look at it, be it should be his.

Then Abram moved his tent to the pl Mamre, near to Hebron, and dwelt there there he built an altar to the Lord.

A city, is a large town where there are many houses.

Herdsmen, are those who take care of herds of cattle, and of sheep. A number of cattle are called a herd, and a of sheep a flock.

Chapter XVII.

LOT'S CAPTIVITY AND WARNING.

AFTER Lot had gone to live in Sodom, four who lived in the country near, came and

with the people of Sodom. And they took all the goods of the people of Sodom, and they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and went away.

One man, who had escaped, came and told Abram what had happened to Lot. As soon as Abram heard that Lot, his nephew, was made a prisoner, he armed his three hundred and eighteen servants, who had been born in his house, and followed after the four kings who had taken Lot. And Abram came up to them, and fought with them, and conquered them: and took from them Lot and his goods, and all the goods which they had taken from Sodom and Gomorrah.

And when Abram returned with Lot, and with the goods of the men of Sodom, the king of Sodom went forth to meet him. "And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God." And Melchizedek blessed Abram, and said, "Blessed be Abram of the most high God." And Abram gave to Melchizedek a tithe, or tenth part of all

the goods which he had taken from the four kings.

Then Abram gave back to the people of Sodom all their goods, and he gave back to Lot his goods.

This trouble had fallen upon Lot because he had chosen to live among wicked people. Lot was not wicked, like the people among whom he lived : he was a good man, and served God¹. But God punishes those whom He loves when they do wrong, that they may think of it, and may repent. When this trouble came upon Lot, it should have made him think of what he had done wrong. It should have been a warning to him not to live among the wicked people of Sodom any more. But Lot did not heed the warning, and did go back to Sodom.

God was pleased with Abram for what he had done. And after these things, the Lord came again to Abram in a vision, and told him that He

¹ 2 Pet. ii. 7.

would reward him, and take care of him; God said, "Fear not: for I am thy shield, and thy exceeding great reward."

Abram was now old, and he had still no child. But God then told Abram that he should yet have a son, and that his seed should be as many as the stars in the sky, which we cannot count; God said, "Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be."


And Abram believed in the Lord, and God loved Abram because he believed in Him.

To dwell in a place is to live in it.

Chapter XVIII.

ABRAM AND HIS SEED MARKED AND SIGNED AS
GOD'S OWN PEOPLE.

WHEN Abram was ninety and nine years
Lord appeared to Abram, and said unto
am the Almighty God; walk before me,



thou perfect." And Abram fell on his face; and God talked with him.

Then God said, that He would make Abram to be a father of many nations, and would give to him, and to his seed, the land of Canaan, to be their own land for ever; and that He would be the God of Abram, and of Abram's seed, and that they should be His people.

And God told Abram, that He would give him a sign of this promise. This sign was called circumcision. God said, that Abram, and all his house, and all the seed of Abram after him, should be circumcised, for a sign, or token, to remind them of God's promise to them.

Circumcision was a mark, that was put upon Abram, and all his seed after him, that they might remember always that they were God's own people.

Then God said, that Abram's name should be changed, that he should not any more be called Abram, but Abraham, because he should be the father of many nations.

And God said, that the name of Sarai, Abra-

ham's wife, should be also changed, that she should not be called Sarai, but that her name should be Sarah.

Abraham means "father of many ;" and Sarah means "a princess, or queen."

And God again told Abraham, that though both he and Sarah his wife were old, he should surely have a son; God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac." And God said, that He would give to Isaac, and his seed after him, the promise that He had given to Abraham.

Sarah, Abraham's wife, was ninety years old at this time; and Abraham was ninety-nine years old.

And when a year had passed, the promise which God now made to Abraham was fulfilled, and Sarah had a son even in her old age. And Abraham called his name Isaac, as God had commanded him.

Chapter XXX.

ABRAHAM'S INTERCESSION FOR SODOM.

WHILE Abraham dwelt in the plains of Mamre the Lord appeared to him again.

And the Lord said, that He would not hide from Abraham the thing which he was going to do, because Abraham did the will of the Lord and taught all his household to do so too.

So the Lord told Abraham, that He was going to destroy the cities of Sodom and Gomorrah, because their wickedness was very great.

Then Abraham stood before the Lord, and prayed Him not to destroy the righteous with the wicked; and he besought the Lord that He would spare the city of Sodom where Lot dwelt, in there were fifty good men in it.

God listened to Abraham's prayer. And God said, "If I find in Sodom fifty righteous with the city, then I will spare the city for their sakes."

Then Abraham prayed that God would destroy the city, if there should be only

less than fifty good men there; and the Lord said, "If I find there forty and five, I will not destroy it."

And Abraham again said to God, "Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there." And God said, "I will not do it, if I find thirty there."

At last, Abraham prayed God not to destroy Sodom, if there were ten righteous men in it. And God said, "I will not destroy it for ten's sake."

But in all the city of Sodom there were not so many as ten righteous persons.

Peradventure, means perhaps.

Chapter XX.

THE DESTRUCTION OF SODOM.

It was evening when two angels came to Sodom.

And Lot sat in the gate of Sodom: and when he

saw the two angels, he thought that they were men travelling. So Lot rose up to meet them, and begged them to come into his house, and rest there that night, and wash their feet. Then the angels went with Lot into his house, and he made cakes for them to eat.

It was right and good of Lot to wish to be kind to strangers, and God rewarded Lot for it.

Before the angels went to rest that night, they told Lot, that God had sent them to destroy the city of Sodom, because the people in it were very wicked. And the angels said to Lot, "Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for the Lord hath sent us to destroy it."

Then Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Up, get you out of this place; for the Lord will destroy this city." But Lot seemed as one that mocked unto his sons-in-law. They thought that he was foolish, and was telling them idle tales, when he told them of God's anger against the

wicked people, and how He was going to punish them. They were like the people whom Noah warned before the flood. And so, when God rained down fire and brimstone from heaven to destroy the city, they perished with the rest of the people in it.

When the morning came, the angels told Lot to make haste, and to take his wife and his two daughters, and go out of the city, that they might not all be killed. Lot was sorry to leave Sodom, and all that he had there. But God was very merciful to him, and while he lingered, the angels laid hold upon his hand, and upon the hand of his wife, and of his two daughters, and led them forth out of the city. And when they had brought them out of the city, the Lord said, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

As soon as Lot was safe, the Lord rained upon Sodom and Gomorrah fire and brimstone out of heaven. And the fire destroyed those cities, and all the people that lived in the cities, and the trees,

and the plants, and every thing that grew upon the ground.

When the angels led Lot and his wife and his two daughters out of Sodom, the Lord had said, that they must not look back. But Lot's wife did look back. And she was turned into a pillar of salt. But Lot and his two daughters were saved alive.

Lot had not become wicked like the people of Sodom, so God did not destroy him. God also had mercy on Lot for Abraham's sake¹. But Lot had lost all his goods, and all that he had. He had chosen to go and live among the wicked people of Sodom, because the country was rich ; but now he had lost the riches which he had loved too well : the fire and brimstone from heaven had destroyed his flocks, and his herds, and his silver, and his gold.

Abraham went early in the morning to the place where he had stood before the Lord. "And he looked toward Sodom and Gomorrah, and beheld,

¹ Gen. xix. 29.

THE SECOND TRIAL OF ABRAHAM'S FAITH. 49

and lo, the smoke of the country went up as the smoke of a fire."

In the place where Sodom and Gomorrah stood, which was once a pleasant and a very fruitful land, there is now nothing but a lake of very salt and bitter water; no plants, or flowers, or trees, or grass, or corn, are there: nothing will grow near it.

To perish, is to die.

To consume, is to burn up, or destroy.

To behold, is to see.

Chapter XXX.

THE SECOND TRIAL OF ABRAHAM'S FAITH.

GOD loved Abraham, because he had faith: he was called faithful Abraham.

Men have faith when they believe in God and trust Him, and do what He has told them.

Noah had faith; he believed the word when He told him that He would send a flood, and he built the ark at God's command. Other people in the world had not faith,

did not believe that God would send the flood. They went on still in their wickedness, though God had said, that if they did not repent they should perish.

Abraham had faith, when he came out from his own country, and from his father's house, to go into a strange land, he knew not where. Abraham did this, because God commanded him, and because he believed in God's promises, and trusted in God.

Abraham had shown his faith in this and many other ways. But God tried Abraham's faith still more.

God said to Abraham, "Abraham: and he said, Behold, here I am." And God said, "Take now thy son, thine only son Isaac, whom thou lovest; and offer him for a burnt offering upon one of the mountains which I will tell thee of."

It was a hard trial for Abraham to be told to kill Isaac his son, whom he loved, to offer him up for a burnt offering; but God had commanded it, and therefore Abraham obeyed.

God had said, that in the seed of Isaac all the

families of the earth should be blessed. And Abraham believed that God would surely do as He had promised : he believed that God was able even to raise up Isaac from the dead ¹.

So Abraham rose up early in the morning, and took Isaac with him, and the wood to make the fire for the burnt offering, and went to the place which God had told him of: "And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son." And Isaac said, "Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide Himself a lamb for a burnt offering.

"So they went both of them together.

"And they came to the place which God had told him of; and Abraham built an altar, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

¹ Heb. xi. 19.

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And Abraham stretched forth his hand, and took the knife to slay his son.

“And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham : and he said, Here am I.” And the angel said, “Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me.

“And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns : and Abraham went and took the ram, and offered him up for a burnt offering instead of his son.”

Thus did Abraham again show his faith in God. God had greatly tried him, but Abraham did not fail under the trial. He was ready to do what God commanded, even to offer up his son ; the son who, God had said, should be the father of many nations. And God loved Abraham for his faith.

“And the angel of the Lord called out of heaven the second time, and said, By myself have I sworn, saith the Lord, because thou hast

done this thing, and hast not withheld thy son, thine only son, in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore. And in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice."

Then Abraham returned with Isaac his son to the place where he dwelt.

To multiply, is to make a few become many.

Chapter XXX.

THE MARRIAGE OF ISAAC, AND THE DEATH OF ABRAHAM.

WHEN Sarah, Abraham's wife, was one hundred and twenty-seven years old, she died ; and Abraham mourned for Sarah his wife, and wept.

Then Abraham bought a field, with
from the people of that country, that

have it for a burial-place. And Abraham buried Sarah his wife in the cave which he had bought.

Abraham had now grown old, and he wished that Isaac should have a wife. But he did not like that his son should take a wife from among the people of the land of Canaan, where he now dwelt.

So Abraham commanded the eldest servant of his house to go to his own country, and bring a wife for Isaac from among his own kindred. And Abraham told his servant, that God would guide him to choose a good wife for his son.

Faithful Abraham trusted that God, who had promised to bless him, would do this.

So the servant went to the land of the Chaldees, from which Abraham had come, to seek a wife for Isaac. And God was with the servant for Abraham's sake; and Rebekah, one of Abraham's kindred, said that she would go with the servant to be the wife of Isaac, Abraham's son. When Isaac saw Rebekah he loved her, and she became *his wife*, and he took her to dwell with him in his

tent. "So Isaac was comforted after his mother's death."

After this, Abraham died in a good old age, an old man, and full of years. And they buried him with Sarah his wife, in the cave which he had bought. Abraham was one hundred and seventy years old when he died.

After Abraham was dead, Isaac still lived in the land of Canaan. And after a while he went and dwelt in Gerar, which was not far from the plain of Mamre. And the Lord appeared to Isaac there, and said, "Sojourn in this land, and I will be with thee, and will bless thee ; for to thee and to thy seed I will give all these countries. And I will make thy seed to multiply as the stars of heaven. And in thy seed shall all the nations of the earth be blessed ; because that Abraham obeyed my voice, and kept my commandments."

To sojourn, is to stay as a stranger in a place. Abraham and Isaac sojourned in the land of Canaan. They dwelt as strangers among the people of that land.

Chapter XXXIII.**BIRTH AND EARLY HISTORY OF ESAU AND JACOB.**

ISAAC dwelt in the land of Canaan with Rebekah his wife. And he served God as Abraham his father had done. And God was with him, and blessed him. And Isaac became a great prince, and had many flocks and herds, and very many servants.

Isaac and Rebekah lived many years together, before they had any children. At last they had two sons; the name of the eldest was Esau, and the name of the youngest was Jacob.

Before they were born God had said that the elder should serve the younger.

Isaac was sixty years old when his sons Esau and Jacob were born.

And the boys grew, and Esau was a hunter, and Jacob was a plain man, living in tents. Esau was the eldest, therefore he was his father's heir: this was his birthright.

Esau the eldest born in those countries, when his

father died, had all that had belonged to his father, and was in his father's place: this was to be his father's heir. It was Esau's birthright to be his father's heir, because he was the first-born son.

Now one day, when Esau had been hunting, he came in tired, and faint for want of food. Jacob had remained at home, and had made for himself some pottage, and when Esau saw it, he asked Jacob to give him of the pottage. Then Jacob said, "Sell me then thy birthright."

Jacob meant, that he would give Esau his pottage, if Esau would let him be his father's heir instead of himself.

Then Esau sold his birthright to Jacob for the mess of food, and swore that Jacob should be his father's heir instead of himself. So he took the pottage, and ate and drank, and rose up, and went his way.

"Thus Esau despised his birthright."

It was very wicked in Esau thus to sell his birthright, which was a great gift from God; for while he was his father's heir, he was heir of the promises God had given to Abraham; and which

Isaac, Abraham's heir, had after his death. These promises were a great blessing; and if Esau had had faith in God, he would have cared for them more than any earthly thing, and not have sold them for a mess of pottage.

Jacob knew the worth of the birthright, though Esau did not: he had faith to think of it. He thought much of God's promised blessing, and by his faith he got before his brother Esau, and won the birthright from him.

Chapter XXXV.

THE BLESSING OF ISAAC'S HEIR.

AFTER Esau had sold his birthright to Jacob, his brother, they lived many years with their father Isaac.

And when Esau was forty years old, he took for a wife one of the daughters of the people of the land of Canaan, in which they lived. This was *a great* grief to Isaac and Rebekah, for the people

of the land of Canaan were wicked, and served false gods. And it was God's will that the seed of his servant Abraham should not make marriages with them.

Many years after this, when Isaac had grown old, and his eyes had become dim with age, so that he could not see, he thought that the day of his death might be near. And he wished to give Esau, his eldest son, his blessing before he died. So Isaac called Esau his son to him, and said, "Behold, I am old, I know not the day of my death: now therefore take thy bow, and go out to the field, and take me some venison, and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die." Then Esau went to hunt for the venison.

Now Rebekah loved her younger son Jacob more than Esau his brother; and when she heard what Isaac said to Esau, she wished that Jacob should have his father's blessing instead of Esau. So Rebekah told Jacob to fetch two kids from the flock, and to bring them to her, that she might

make savoury meat. And she said, that he should take the savoury meat to his father, and make his father, who was blind, think that he was Esau, that Isaac might bless him instead of Esau.

Now Esau was a hairy man, and Jacob was a smooth man. And Jacob thought that his father Isaac, who was blind and could not see, might touch him. And he feared, that when his father felt that his skin was smooth, he would know that he was not Esau, and would be angry with him for pretending to be Esau.

So Jacob said to Rebekah his mother, "Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing."

Then Rebekah took the skins of the kids and put them upon Jacob's hands, and upon the smooth of his neck, to make him seem hairy like Esau, that when his father should feel him he might think that it was Esau. And Rebekah took goodly raiment of his brother Esau, and put it upon

Jacob. And she made savoury meat of the flesh of the kids, such as his father loved.

Then Jacob took the savoury meat, and went to his father, and said, "My father: and he said, Here am I; who art thou, my son?"

And Jacob said unto his father, "I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou art my very son Esau or not."

And Jacob went near to his father, and Isaac felt him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau." And he said again, "Art thou my very son Esau?" And Jacob said, "I am."

Then Isaac believed him, and he ate the savoury meat which Jacob his son had brought him; and he blessed him. Isaac gave to Jacob the blessing of the elder son: he said, "God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine. Let people serve

thee, and nations bow down to thee : be lord over thy brethren, and let thy mother's sons bow down to thee : cursed be every one that curseth thee, and blessed be he that blesseth thee."

Venison, is the flesh of a wild animal.

To deceive, is to make a person think what is not true.

Raiment, is clothes.

Chapter XXV.

ESAU'S SORROW.

WHEN Isaac had blessed Jacob, and Jacob had but just gone out from Isaac his father, Esau came in from his hunting. "And he also had made savoury meat ; and he brought it to his father, and said, Let my father arise, and eat of his son's venison, that thy soul may bless me.

"And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.

"Then Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it to me, and I have eaten of all

before thou camest, and have blessed him? yea, and he shall be blessed.

“When Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.”

Then Isaac told him, that his brother Jacob had come with cunning, and had taken away his blessing. And Isaac said, “Behold, I have made him thy lord : and what shall I do now unto thee, my son?”

When Esau heard this, he was very angry with Jacob, and he said, “He hath supplanted me these two times: he took away my birthright; and now he hath taken away my blessing.”

Esau was angry with Jacob, because he had taken away his birthright. But Esau should have remembered, that he had himself sold his birthright to Jacob; he had despised his birthright, and parted with it lightly for a morsel of food. And now the loss of his father's blessing was God's punishment for that wicked act.

Esau had not cared for God's promises before.

He had slighted them, and did not think how great a sin this was. Now when he had lost his blessing also, he repented: he repented now when it was too late. The blessing was lost now, and Esau could not get it back.

Esau had sold his birthright, and therefore he had no right to the blessing: Jacob had bought the birthright, and now he had received also the blessing, of the eldest son.

Thus Jacob became the heir of all the promises God made to Abraham, and to Isaac after him, that in their seed all the nations of the earth should be blessed.

Our Lord Jesus Christ was to be born among Jacob's seed.

To supplant, is to take the place that belongs to another.

Chapter XXVI.

ESAU'S SIN.

WHEN Isaac had told Esau that he had given the blessing to Jacob, Esau said unto his father

“Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.”

Then Isaac gave Esau a blessing, but not the blessing of the eldest son, the heir; this blessing had been given to Jacob, and Isaac could not take it back.

Thus Esau lost his birthright for ever, because he had despised it, and for a morsel of food had sold it.

Christians sin like Esau, when they despise the promises which God has given them, or think lightly of them. Christians are heirs of the promised blessings of God, as Esau was; but their blessings are much greater. When they were baptized and made Christians, they were made, through Jesus Christ, children of God, and heirs of the kingdom of heaven. The hope of heaven is their Christian birthright.

But the sinful and disobedient cannot dwell with God. Christians cannot have the pleasures of sin, and the hope of heaven too. If they will sin, they must lose heaven. So when they are tempted by

the pleasures of sin, and disobey or forget God, they lose their hope of heaven. It is as if they sold their hope of heaven for that little pleasure, as Esau, when hungry, sold his hopes for the mess of pottage.

Very many Christian men and women, and Christian children too, sell their birthright, as Esau did, without thinking at the time what they are doing. They do not think how great a blessing they are losing for a very little pleasure. Afterwards, like Esau, they will be very sorry. They will cry with a great and exceeding bitter cry, when they find that they have really lost God's blessing, and have no hope of heaven.

When we read of Esau's tears, and exceeding bitter cry, let us think of this. Let us think much of God's promised blessings, the blessings God promises to all Christians. Let us fear lest we lose them.

When the devil tempts us to sin, let us remember Esau's bitter cry, and turn away at once lest we sell for a little pleasure our hope of heaven.

Chapter XXVIII.

THE GOING FORTH OF JACOB FROM HIS FATHER'S HOME.

ESAU hated his brother Jacob, because he had taken away from him his father's blessing; and he said, that as soon as his father should die, he would slay his brother.

When Rebekah heard that Esau had said this, she told Jacob that he should flee away to Laban her brother, until Esau's anger should pass away. And she asked Isaac his father to let him go. She said to Isaac, that it would grieve her, if Jacob should do as Esau his brother had done, and take a wife from among the people who lived round about them, who were wicked. Then Isaac said that Jacob should take a wife from among his own kindred, the daughters of Laban.

So Isaac called Jacob his son, and sent him away to Laban's country. And Isaac blessed him, and said, "God Almighty bless thee, and make thee fruitful, and multiply thee, and give

thee the blessing of Abraham, to thee, and to thy seed after thee." So Jacob went forth on his journey to Padan-aram, where Laban lived.

Thus Jacob was obliged to flee away from his home, for fear of Esau's wrath, to leave his father and his mother, and go into a strange land. He did not go forth, as Abraham had done, with his wife, and with servants and much cattle, but alone. Jacob went forth from his father's house alone, with his staff in his hand, without companion, or servant, or cattle, or goods.

This was a hard trial for Jacob. But Jacob deserved to suffer, because he had deceived his aged father, which was a sin against God. Jacob had a right to the blessing of the elder son, because Esau, the firstborn son of Isaac, had sold his birthright to him. But Jacob should not have listened to his mother, when she told him to deceive his father Isaac, to make his father bless him. The blessing belonged to Jacob; and God intended it for him, and would have given it to him in His own good time. Jacob need not have done wrong to get the blessing.

Yet Jacob was a good man, and one who loved God. He thought much of God's promises, and wished much for God's blessing. Jacob had faith in God. And God loved Jacob, and gave him the blessing of Abraham. But when Jacob's faith failed, and he did what was wrong, God punished him. He did not lose the blessing for that one wrong act, but he had to bear many hard trials as a punishment.

When those whom God loves do wrong, God punishes them, that they may repent and be forgiven. Sometimes wicked men seem to sin and not be punished. Their punishment is sad indeed. They will be punished for ever in the world to come.

Chapter XXVIII.

JACOB'S DREAM.

WHEN Jacob had gone forth from the home of his father Isaac, he had a long way to go, to come to the land where Laban lived.

He journeyed on till he came to a place called Luz; and he rested there that night. And when the sun set, he took some stones, and put them for pillows, and lay down to sleep. And Jacob dreamed a dream: and in his dream he saw a ladder set up on the earth, and the top of it reached to heaven, and the angels of God were ascending and descending upon it. And, behold, the Lord stood above it, and said, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth: and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and I will keep thee in all places whither thou goest, and will bring thee again into this land."

And Jacob awaked out of his sleep, and he said, "Surely the Lord is in this place; and I knew not." And he was afraid, and said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

And Jacob rose up early in the morning, and

he took the stone which he had put for his pillow, and set it up for a pillar, and poured oil upon it. He did this to make it holy to God. And Jacob called the name of the place Bethel.

Bethel means the house of God.

And Jacob vowed a vow. He said that he would serve God, who had promised to take care of him, and to bring him back to his father's house in peace. And of all that God should give him, he said that he would give the tenth part to God.

Jacob did come back at last as God promised; but before he came back, he was obliged to live many years as a servant, away from his own home, and the land where his father dwelt.

Ascending, is going up. Descending, is going down.

Chapter XXX.

JACOB'S SOJOURN WITH HIS UNCLE LABAN.

THEN Jacob went on his journey to Haran, where Laban his uncle lived.

And when he came to Haran, he saw a well, and near it were some shepherds with their flocks. They had brought their flocks there to give them water. And Jacob asked them if they knew Laban, and they said, "We know him; he is well; and, behold, Rachel his daughter cometh with the sheep." And Jacob saw Rachel, his uncle's daughter, coming with her sheep.

Then Jacob went and rolled away the stone from the mouth of the well, and watered Laban's flock for Rachel. And Jacob kissed Rachel, and lifted up his voice, and wept. And he told her that he was her cousin, Rebekah's son. And she ran and told her father.

When Laban heard that Jacob, his sister's son, was come, he ran to meet him, and kissed him, and brought him to his house. Then Jacob lived with Laban.

Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. And Jacob loved Rachel. And Jacob said to Laban, "I will serve thee seven years for Rachel, thy younger daughter." And Laban said,

that when Jacob had served him seven years, he would give Rachel to him to be his wife.

Jacob kept Laban's flocks, and fed them. "And Jacob served seven years for Rachel; and they seemed to him but a few days, for the love he had to her."

When the seven years were ended, Jacob asked Laban to give Rachel to him to be his wife, as he had promised. But Laban deceived Jacob, and gave Leah to him instead. Jacob was very angry, when he found that it was Leah whom Laban had given him, and not Rachel whom he loved. But Jacob deserved to be deceived, because he had himself deceived his father Isaac, when he made him think that he was Esau.

Afterwards, Laban gave Rachel also to Jacob to be his wife, but he made him serve seven more years for her.

God then allowed men to have more than one wife.

Leah, Jacob's first wife, had many sons, and at last Rachel had a son also; his name was Joseph.

After Jacob had served Laban fourteen years

for his two wives, Leah and Rachel, he wished to go back to the land of Canaan, where his father dwelt. But Laban begged him not to go ; and Laban said he would give him any wages he should choose, if he would stay with him.

Then Jacob said that he would stay with Laban, if he would give him all the cattle that were speckled and spotted, and the sheep that were brown. And Laban said that he would.

So Jacob took all the spotted and speckled cattle, and the brown sheep, and put them by themselves for his own. Also when any were born speckled or brown among Laban's flocks, these belonged to Jacob also. Thus Jacob's flocks and cattle increased very fast.

God blessed Jacob, and he grew very rich ; and he had many men-servants and maid-servants, and cattle, and camels, and asses.

To increase, is to become more in number, or greater in size.

Chapter XXX.

THE MEETING OF ESAU AND JACOB.

JACOB lived many years with Laban, and served him as a shepherd, keeping his flocks.

A shepherd had a hard life in that country. He had to watch the sheep in the hot sun in the day time, and in the cold at night. There were many wild beasts in those countries, lions and tigers, bears and wolves, and if they came by night to carry away the sheep or hurt them, the shepherd had to defend them. When the sheep went from one place to another, the shepherd did not drive them in front of him, but he went before them, that he might see if there were any dangers in the way, and meet them first. The shepherd went before, and the sheep followed after him.

When Jacob had been with Laban twenty years, the Lord said to him, "Return unto the land of thy fathers, and to thy kindred; and I will be with thee."

Then Jacob took his wives, and his eleven sons,

and his flocks and herds, and camels, and went forth from Laban to return to the land where his father dwelt, the land of Canaan. And when Jacob came near to the land of Canaan, he sent messengers to his brother Esau, to tell him that he was coming, and to beg him to forgive him.

Then Esau said he would come and meet his brother. And Esau had four hundred men with him.

When Jacob heard this, he was much afraid and distressed. He feared that Esau was coming to kill him. Jacob was afraid of Esau, for he knew that Esau had hated him, and had said, that he would kill him, because he had won the birth-right and the blessing from him.

Then Jacob prayed to God. He said, "O God of my father Abraham, and God of my father Isaac, I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant:—deliver me, I pray thee, from the hand of my brother Esau."

Then Jacob took a great many of his sheep and goats, and of his asses and camels, and sent them

for a present to Esau. And Jacob hoped that Esau would forget his anger.

And the Angel of the Lord appeared unto Jacob that night. And God blessed Jacob, and said, that his name should now be called Israel, because he had power to prevail with God.

Israel means, "A prince of God." Jacob was now to be called Israel.

And on the morrow, Jacob rose up and went on to meet his brother Esau. And he lifted up his eyes, and looked, and he saw Esau coming, and with him the four hundred men. Then Jacob bowed himself to the ground before Esau. And Esau ran to meet him, and he fell on his neck and kissed him : and they wept.

Esau was glad to see Jacob, for his anger had passed away. And he would not take the cattle which Jacob had sent him ; he said, "I have enough, my brother ; keep what thou hast unto thyself." Then Jacob pressed Esau to take them ; so he took them.

Then Esau returned to the place where he dwelt at Seir.

Chapter XXX.

JACOB'S RETURN TO HIS FATHER ISAAC.

WHEN Esau his brother had departed, Jacob went on his journey, and came to a city Shechem, in the land of Canaan. And Jacob pitched his tent near the city, and remained there some time: and he bought a piece of ground from the men of Shechem; and he built an altar there unto the Lord.

And after some time Jacob journeyed on from Shechem, and came again to Bethel, the place where God had before appeared to him, and promised to be with him, when he fled from his father's house for fear of Esau's anger. And Jacob built an altar there, and worshipped God, who had heard him in his distress, and had been with him in the way which he went. And God appeared unto Jacob again at Bethel, and blessed him, and said that He would make his seed a great nation, and give them that land.

And as Jacob journeyed on from Bethel toward the place where Isaac his father lived, Rachel bore

wife had another son, and he called his name Benjamin. And Rachel died there, and Jacob set a pillar upon her grave, for he loved her very much.

Then Jacob went on his journey to his father's home. And Jacob came again unto Isaac his father at Mamre, near Hebron.

A great many years had passed since Jacob had left the home of his father Isaac. He had gone forth alone, with his staff in his hand; but now God had brought him back to his father, with many sons, and with men-servants and maid-servants, and flocks and herds, and much goods. For more than twenty years he had lived a hard life as a servant in the house of his uncle Laban. But God had been with Jacob while he was with Laban, and had blessed him, and brought him back again to the land of Canaan, as He promised to him at Bethel.

After Jacob had come again to Isaac his father, Isaac died, being old, and full of years. And his sons Esau and Jacob buried him. They buried him in the same grave with Abraham his father,

in the cave which Abraham had bought to bury Sarah in.

Isaac was an hundred and eighty years old when he died.

Then Esau took his wives, his sons and his daughters, and all the persons of his house, and all his cattle, and went away from Jacob his brother into another country, called Edom. But Jacob remained where Isaac his father had lived, in the land of Canaan.

To pitch a tent, is to set up a tent to dwell in.

Chapter XXXII.

JOSEPH'S DREAM, AND THE BEGINNING OF HIS TRIALS.

JACOB dwelt at Mamre near Hebron, in the land of Canaan, where Abram and Isaac had lived. They lived as strangers among the people of that country, in the land which God had promised to give to them and to their seed.

Jacob had now twelve sons; their names were Reuben and Simeon, Levi and Judah, Issachar

and Zebulun, Dan and Naphtali, Gad and Asher, and the two sons of Rachel, Joseph and Benjamin.

Jacob loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours. And when Joseph's brethren saw that their father loved him more than them, they were jealous of him, and hated him.

When Joseph was seventeen years old, while he was keeping his father's sheep with his brethren, he dreamed two dreams. Joseph dreamed that his father and his brethren bowed themselves before him. And Joseph told his dreams to his father and his brethren; and his brethren hated him yet the more for his dreams.

After this, Joseph's brethren were keeping their flocks at Shechem, away from their father's home. And Jacob sent Joseph to see how his brethren were, and bring him word again.

When Joseph's brethren saw him coming, they thought that they would kill him. They said, "Behold, this dreamer cometh; let us slay him, and cast him into some pit, and we will say, Some

evil beast hath devoured him : and we shall see what will become of his dreams." When Reuben heard them say this, he said, " Let us not kill him ; let us cast him alive into this pit that is in the wilderness."

Reuben said this, because he meant to come again afterwards, when his brothers were gone, and take Joseph out of the pit, and bring him home again to his father.

And when Joseph had come to his brethren, they took him and stripped him of his coat of many colours, and they cast him into a pit.

After they had done this, they saw a company of Ishmaelites passing by. The Ishmaelites were going to a country a long way off, called Egypt. And Judah said to his brethren, " Let us not slay our brother ; let us sell him to the Ishmaelites."

Then they took Joseph out of the pit, and sold him to the Ishmaelites for twenty pieces of silver.

And the Ishmaelites brought Joseph into the land of Egypt.

After this, Reuben came back to the pit to take Joseph out of it, and when he saw that Joseph

was not there, he was very sorry, and he rent his clothes.

People used then to rend, or tear their clothes, when they were in great sorrow. It was a sign of sorrow.

Then Joseph's wicked brethren killed a kid, and they dipped Joseph's coat of many colours in the blood, and they brought it to their father, and said, "This have we found: know now whether it be thy son's coat or no."

And Jacob knew the coat, and said, "It is my son's coat: an evil beast hath devoured him; Joseph is without doubt torn in pieces." And Jacob rent his clothes, and mourned for his son many days. And all his sons and all his daughters tried to comfort him, but he would not be comforted. He said, "I will go down into the grave unto my son mourning." Thus Jacob wept for his son Joseph.

To devour, is to eat up.

Chapter XXXIII.**THE TRIAL OF JOSEPH'S FAITH.**

THE Ishmaelites took Joseph into the land of Egypt, and they sold him to a man named Potiphar, an officer of Pharaoh, king of Egypt, a captain of the king's guard.

But though Joseph had been taken away from his own home, and sold to be a servant, God was with him, and blessed him in all that he did; and Joseph found favour with his master Potiphar. And he made Joseph overseer of all his house, and gave every thing that he had into Joseph's care. And when Potiphar had made Joseph overseer of his house, God blessed Potiphar for Joseph's sake; and the blessing of the Lord was upon all that he had. And Potiphar trusted Joseph, and left all that he had in his hand.

Now the wife of Potiphar was very wicked; and Potiphar, her husband, was away from his house, and she tempted Joseph to do what was very

wrong. But Joseph would not listen to her. Joseph knew, that though Potiphar might not know what he did, yet God would see him. He said, "How can I do this great wickedness, and sin against God?" And he turned away and left her.

Then Potiphar's wicked wife was very angry with Joseph, and she accused him falsely to her husband. She said what was not true of Joseph; she said, that Joseph had mocked her, and wished to do her wrong. And Potiphar believed his wife, and was very angry with Joseph, and he put Joseph in prison.

Joseph had refused to sin against God, and now he was in trouble. But it was far better for Joseph to be in prison, because he would not sin, rather than to have done wrong, and remained ruler of Potiphar's house. If Joseph had sinned he would have lost God's favour, and would have been an unhappy man, even though he had remained a great man.

God had tried Joseph's faith, and Joseph did not fail under the trial. And in the end he was greatly rewarded.

The Lord did not forsake his servant Joseph. God was with Joseph while he was in prison, and blessed him there, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison gave all the prisoners into Joseph's care, and he ruled over every thing in the prison. Joseph prospered, and was happy even in the prison. Those who love God are happy wherever they are.

Now the butler and the baker of Pharaoh, king of Egypt, were in the prison with Joseph. And one night they each dreamed a strange dream, and they wished very much to know the meaning of their dreams. Then God made Joseph able to tell them.

Joseph said that the meaning of the butler's dream was, that in three days Pharaoh would take him back to his place, and let him be his butler again. And Joseph begged the butler to remember him then, and to ask Pharaoh to take him out of prison, because he had not done any thing wrong, and had not deserved to be put in prison.

And Joseph told the baker that the meaning of

his dream was, that in three days he should be hanged, and that the birds should eat his flesh.

It happened as Joseph had said. On the third day after, Pharaoh the king took the butler out of prison, and he made him to be his chief servant again. And he commanded that the baker should be hanged.

Yet the chief butler did not remember Joseph. He forgot to tell Pharaoh of him; so Joseph was left still in the prison.

To accuse—to say that a man has done a thing which is wrong, is to accuse him. To accuse falsely, is to say a thing against a person which is not true. False, is not true.

To forsake a person, is to leave him, and not to care for him.

Chapter XXXV.

THE REWARD OF JOSEPH'S FAITH.

JOSEPH remained in the prison two full years.

And at the end of the two years, Pharaoh, the king of Egypt, dreamed a dream. He dreamed

that he saw seven fat kine, or cows, come up out of the river, and they fed in a meadow. And seven poor lean kine came up out of the river after them, and these seven lean kine ate up the seven fat kine. So Pharaoh awoke; and he slept and dreamed again. He saw in his dream seven good full ears of corn grow up on one stalk, and then seven thin bad ears grew up. And the seven thin ears devoured the seven full ears. And Pharaoh awoke again.

And in the morning, Pharaoh the king was greatly troubled at his dreams. And he sent for all the wise men of Egypt, and told them his dreams, but they could not interpret them to Pharaoh. They could not tell him the meaning of his dreams.

Then the chief butler remembered how Joseph had interpreted his dream and the baker's dream in the prison, and he told the king of Joseph.

Then Pharaoh sent for Joseph. And they brought him hastily out of the prison: and Joseph changed his raiment, and came and stood before Pharaoh. And Pharaoh said to him, "I

have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it." Then Joseph said, that he was not able of himself to interpret dreams; but that God would make him able to interpret them.

Then Pharaoh told his dreams to Joseph, and Joseph said, "God hath showed Pharaoh what He is about to do."

Then Joseph told Pharaoh that both his dreams had the same meaning. He said, that the seven fat kine, and the seven full ears, meant seven years of plenty, in which there should be good harvests, and much corn in the land of Egypt. And the seven lean kine, and the seven thin ears, meant seven years of famine, in which there would be no harvests, and no corn. First there were to be seven years of plenty, and then seven years of famine. And Joseph said, "Now, therefore, let Pharaoh look out a wise man, and set him over the land of Egypt; and let him gather all the food of the good years that come, and lay it up in the cities."

And he said, that the corn they saved in the seven years of plenty, would be a store for the land in the seven years of famine, and so they would have food to eat during the years of famine.

And the thing seemed good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said, "Can we find such a one as this is, a man in whom the spirit of God is?"

Then Pharaoh told Joseph, that he should be ruler over all his people, and that no one in the whole land should be greater than he, except the king himself. And Pharaoh put his own ring upon Joseph's hand, and a gold chain about his neck. And he made him ruler over all the land of Egypt, and said, that men should bow before him.

Thus Joseph received the reward of his faith.

Joseph had shown his faith in God, when he was a servant in the house of Potiphar. When he was tempted to do wrong, he at once refused, and turned away. He said he could not sin against God. Joseph feared God, because he had faith in Him. They have faith in God, who remember that God is near them, though

they cannot see Him. He who has true faith, would rather die than sin against God.

For a little while Joseph had seemed to suffer, because he had refused to do wrong. God tried him with suffering to prove his faith, and then He greatly rewarded him.

Those who love God and fear to sin against Him, often seem to suffer for a while. God often tries with suffering those whom He loves. But they do not lose their reward, for God does not forget His servants. In His own good time God will reward them: if not in this world, in the world to come; which is far better.

To interpret, is to tell the meaning of words, or dreams, or signs.

A famine, is a scarcity of food.

Chapter XXXV.

THE FULFILMENT OF JOSEPH'S DREAMS.

THE seven years of plenty came, as Joseph had said, and the earth brought forth corn and fruit

very plentifully ; and Joseph gathered up the corn during those seven years, and laid it up in the cities. And a very great quantity of corn was laid up in all the cities in the land of Egypt.

And when the seven years of plenty were ended, then the seven years of famine began to come, according as Joseph had said. And the famine was in all lands ; but in the land of Egypt there was bread. For then Joseph opened all the store-houses of corn, and sold it to the Egyptians. And people from all countries came into Egypt to buy corn, because the famine was in their land, and there was no corn there.

Now Jacob, Joseph's father, was still living in the land of Canaan, where Abraham and Isaac had lived before him. And the famine was very sore in that land, and Jacob had no corn for himself and for his house.

And when Jacob heard that there was corn in Egypt, he called his sons, and said to them, "Why do ye stand looking one upon another? Behold, I have heard that there is corn in Egypt." Then he told them to go down to the land of

Egypt, and buy some corn for him and his household, that they might live and not die.

So Jacob's ten eldest sons set forth to go down to Egypt; but Benjamin, his youngest son, did not go.

Jacob would not let Benjamin, his youngest son, go, for he was afraid that harm might happen to him on the way. Joseph and Benjamin were the children of Rachel, whom Jacob had loved so much. Jacob had lost Joseph, and, therefore, he feared to let Benjamin leave him.

So Joseph's ten brethren came into Egypt, where Joseph was a great lord, and the chief governor over all the land. And they went to Joseph to ask leave to buy corn. And when they came into his presence, they bowed themselves before him, with their faces to the ground. They did not know that the ruler of Egypt, before whom they bowed, was Joseph their brother.

Then Joseph remembered the dream which he had dreamed twenty-two years before, when he was a lad, keeping his father's sheep with his

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brethren, that his brethren bowed themselves before him.

Thus was Joseph's dream fulfilled.

Now Joseph knew his brethren, but he did not tell them that he knew them. He seemed as if he did not know them. He spoke roughly to them, and asked them where they came from. And they said, that they had come from the land of Canaan to buy food. Then Joseph said to them, "Ye are spies."

He meant that they had not really come to buy food, but to spy the land, and see whether the people of Egypt were weak or strong, that they might know whether their own people were able to come, and take their land and their goods from the Egyptians. Joseph told his brethren that they were spies, that he might put them in prison, that in their distress they might think of their sin in selling him to be a slave.

And Joseph's brethren said, that they were true men, and not spies; and that they had really come to buy food. They said, "We are twelve

THE DISTRESS OF JOSEPH'S BRETHREN. 95

brethren, the sons of one man in the land of Canaan ; and the youngest is this day with our father, and one is not." They meant that one was dead. It was many years since they had sold Joseph to the Ishmaelites, and they thought that he was dead.

But Joseph said that he did not believe them ; and he put them in prison for three days.

Chapter XXXVI.

THE DISTRESS OF JOSEPH'S BRETHREN, AND THEIR FEAR.

JOSEPH had put his brethren in prison, that he might make them think of the evil which they had done to him many years before ; but he did not wish to treat them cruelly. So on the third day he commanded that his brethren should be taken out of prison.

Now Joseph wished very much to see his bro-

ther Benjamin. So when his brethren had been brought out of prison, Joseph told them that he would prove whether they had spoken the truth or not, and then he should know whether they were spies or true men. Then Joseph said, that he would keep one of them in prison, and that the rest should go and carry corn for their father and his house, and bring their youngest brother back.

When Joseph's brethren knew that one of them must be kept in prison, they were very sorrowful.

Then they remembered their wickedness in selling their brother Joseph to be a slave. They thought that this distress was God's punishment for that wicked deed. They said one to another, "We are verily guilty concerning this our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." And Reuben said to them, "Spake I not unto you, saying, Do not sin against the child?"

When Joseph had been cast into prison, he was

not sad or afraid. He had refused to sin against God, and he trusted that God would still be with him ; so he was happy even in his trouble. But Joseph's brethren knew that they had sinned, and therefore they were afraid.

Joseph's brethren did not know that he understood what they were saying. They thought that he was an Egyptian, and they did not think that he could understand their language ; they spoke in the Hebrew language. When Joseph spoke to them, he spoke in the Egyptian language, and an interpreter explained what he said to them in the Hebrew language.

When Joseph heard his brethren speaking of him, he was sorry for them, and turned away from them, and wept. But he did not tell them then, that he was Joseph, whom they had sold, for he knew that it was good for them to be in distress, that they might think more of their sin, and repent.

So he took Simeon, and bound him before their eyes, and let the others go. And he com-

manded their sacks to be filled with corn, and gave them provision for the way; and he told them that they should not see his face again, except they brought Benjamin their brother with them.

So Joseph's nine brethren returned to the land of Canaan, and brought the corn to Jacob their father. But Simeon their brother remained a prisoner in Egypt.


Anguish, is very great sorrow.

To beseech, is to beg very earnestly. Besought, means begged.

Chapter XXXVII.

THE SECOND JOURNEY OF JACOB'S SONS INTO EGYPT.

WHEN Joseph's brethren had come again to the land of Canaan to their father Jacob, they told



him all that had befallen them. They told him that the man who was ruler over all the land of Egypt had kept Simeon, and had said, that he would not let him go, nor let them have corn again, unless they brought Benjamin their brother to him.

But Jacob would not let Benjamin go. He said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way, then shall ye bring down my gray hairs with sorrow to the grave."

When they had eaten all the corn which they had brought from Egypt, Jacob told his sons to go again and buy some more corn: for the famine was still in the land. But they said that they could not go unless Benjamin went with them; for the man who was ruler over the land of Egypt would not see them, nor let them have any more corn, if they did not bring their youngest brother.

Then Judah besought their father to let Benjamin go with them; and he said that he would be

surety for him, and bring him back. And Jacob was persuaded, and he let Benjamin go.

Then Jacob's sons took Benjamin with them, and went into the land of Egypt, and came again to Joseph to buy corn. And when Joseph saw that Benjamin was with them, he told his servant to take them to his own house, and give them water to wash their feet, and provide food for them.

And when Joseph came home to his own house, he asked his brethren of their welfare, and he said, "Is your father well, the old man of whom ye spake? Is he yet alive?" Then Joseph looked upon his brother Benjamin, his mother's son, and said, "Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee."

And Joseph's heart was moved when he saw his brother, whom he loved; and he turned away and wept. And he went into his chamber, and wept there. Joseph wept for joy.

Then Joseph washed his face, that they might see that he had been weeping, and returned

to his brethren, and ordered his servants to give them food. And when they had eaten and drank, he commanded their sacks to be filled with corn, and he sent them away. And Joseph told his servant to put his silver cup in the sack of the youngest. And he did so.

When Joseph's brethren had gone a little way on their journey, Joseph sent his steward after them, to overtake them, and to search their sacks to look for the cup. And when the steward overtook them, he said, that they had stolen his master's cup. And he said, that the one with whom the cup was found, should go back with him to Joseph, and be his servant; but the rest might go home to the land of Canaan.

Joseph had ordered the cup to be put in Benjamin's sack, because he wished to know whether his brethren loved Benjamin, and were kind to him. He tried them in this way to see whether they would leave Benjamin in his distress, and go back to Jacob without him, or stay with him and defend him.

Joseph's brethren told the steward, that they

had not stolen the cup; and they took down quickly their sacks of corn, and each man opened his sack.

And the steward looked in all the sacks, and the cup was found in Benjamin's sack.

Then his brethren rent their clothes; and they all went back with Benjamin to Joseph's house.

To befall, is to happen.

Chapter XXXVIII.

JOSEPH MADE KNOWN TO HIS BRETHREN.

WHEN Joseph's brethren had been brought back, and had come again into Joseph's house, they fell before him on the ground. And Joseph said, "What deed is this that ye have done?"

Then Judah said that they could not cle

themselves, and that therefore they would all be his servants, they all, as well as Benjamin, in whose sack the cup was found.

But Joseph said that it should not be so. He said, "The man in whose hand the cup was found, he shall be my servant; but as for you, go in peace unto your father."


Then Judah came near unto Joseph, and said, "O my lord, let thy servant, I pray thee, speak a word, and let not thine anger burn against thy servants." Then Judah told Joseph how greatly his father loved Benjamin, because he was his youngest son, and the only son that was left of his mother. And he said, "If I come to my father, and the lad be not with us, it shall come to pass, when he seeth that the lad is not with us, that he will die: and we shall bring down the gray hairs of our father with sorrow to the grave."

Then Judah prayed Joseph to let him stay, and be his bondman instead of Benjamin, that Benjamin might go back with his brethren to his father.

Then Joseph could not bear to try his brethren any more, and he told them that he was Joseph. He wept aloud, and he said unto his brethren, "I am Joseph; doth my father yet live?" And his brethren could not answer him; they remembered how cruel they had been to Joseph, and they were troubled and afraid.

But Joseph had forgiven them. And he said, "I am Joseph your brother, whom ye sold into Egypt. Be not grieved, nor angry with yourselves, that ye sold me; for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in which there shall be neither earing nor harvest. And God sent me before you to save your lives. So now, it was not you that sent me hither, but God: and He hath made me lord of all Pharaoh's house, and a ruler throughout all the land of Egypt."

Then Joseph told his brethren to hasten, and to his father, and say to him, "Thus saith thy Joseph, God hath made me lord of all Egypt: down unto me, tarry not."



And Joseph said that he would give his father a land to dwell in, with his children, and his children's children, and his flocks, and his herds, that they might be near him, and that he might give them food during the five years of famine that were yet to be. And he said, that they should tell his father of all his glory in Egypt, and of all that they had seen, and hasten, and bring him into Egypt.

Then Joseph fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And Joseph kissed all his brethren, and wept upon them. And after that, his brethren talked with him.

Pharaoh the king was glad when he heard that Joseph's brethren were come. And he told Joseph to give them wagons, to fetch their father, and their wives, and their little ones, and provisions for the way, that they might all come to the land of Egypt.

Then Joseph gave his brethren wagons, and provisions for their journey, and sent them away.

And they went up out of the land of Egypt
and came into the land of Canaan.

A bondman, is a slave.
To preserve life, is to save life.
Earing, means ploughing.

Chapter XXXX.

THE GOING DOWN INTO EGYPT OF JACOB AND HIS HOUSEHOLD.

WHEN Joseph's brethren had come again unto Jacob their father in the land of Canaan, they told him that their brother Joseph was still alive; they said, "Joseph is yet alive, and he is governor over all the land of Egypt." And Jacob's heart failed, for he believed them not.

Then they told him all the words which Joseph had said unto them. And when Jacob saw the wagons which Joseph had sent to carry him, he revived, and he believed them. And he said, It is enough; Joseph my son is yet

I will go and see him before I die." Then Jacob set forth with all that he had, to go into the land of Egypt, to his son Joseph.

And the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh the king of Egypt had sent for him. And they took their cattle, and the goods which they had gotten in the land of Canaan, and journeyed on towards Egypt. And they came to Beersheba, which was on the border of the land of Canaan.

But before Israel left the land where he had lived very many years, and where Abraham and Isaac had lived before him, he offered a sacrifice unto God. And God spake unto Israel in a vision that night, and said, "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again."

God did not mean that He would bring Jacob himself out of Egypt again; for Jacob was to die there; but that He would surely bring his chil-

dren's children out again, because He had promised to give the land of Canaan to Jacob's seed.


And Jacob went on from Beersheba, and came into the land of Egypt, with his sons, and his sons' wives, and their children.

When Jacob came into Egypt, he and his twelve sons, and their wives, and their children, were in all seventy persons.

And Jacob sent Judah his son to Joseph, to tell him that he was coming. Then Joseph made ready his chariot, and went to meet Israel his father. And when Joseph had come to his father, he fell on his neck, and wept on his neck a good while.

Then Joseph went to Pharaoh the king, and told him, that his father and his brethren had come, with their flocks and their herds. And Pharaoh told Joseph that he should give them the best of the land of Egypt to dwell in. So he gave them the land of Goshen.

Then Joseph brought Jacob his father and brethren unto Pharaoh. And Jacob blessed Pharaoh. And Pharaoh said unto Jacob, "How



old art thou?" And Jacob told Pharaoh that he was a hundred and thirty years old; and he said, "Few and evil have the days of the years of my life been."

In those days men lived very much longer than they do now. Adam had lived nine hundred and thirty years; Noah had lived nine hundred and fifty years; Abraham lived one hundred and seventy-five years; and Isaac lived one hundred and eighty years.

Then Jacob blessed Pharaoh, and went out from before Pharaoh.

And Joseph placed his father and his brethren in the best of the land of Egypt, the land of Goshen, and gave it to them for their own, as Pharaoh the king had commanded. And Joseph gave bread to his father, and his brethren, and all his father's household, during all the years of famine.

When Jacob told Pharaoh that the days of his life had been few and evil, he was thinking of all the trials that he had had to bear during his life, the few years that he had lived free from sorrow.

Jacob had known many sorrows. God had loved him, and been with him, and had greatly blessed him, but He had not kept from him all evil things. He had made many of his days to be evil, that is, sad or sorrowful. God had punished him because he had sinned; and had put troubles upon him, that He might prove his faith, and make him more perfect.

It is good for us to be in trouble. It makes us humble, and mindful of our sins. So God tries those whom He loves, and chastens them with suffering to make them better.

Chapter XL.

THE BLESSING OF JOSEPH.

JACOB dwelt in the land of Egypt in the country of Goshen, with his sons and their families. And they had possessions there, and they grew and multiplied exceedingly.

And Jacob lived in the land of Egypt seventeen

years : so the whole age of Jacob was a hundred and forty-seven years.

And when the time drew nigh that Israel must die, he called his son Joseph, and asked him to promise, that he would not bury him in Egypt, but would carry him out of Egypt, and bury him in the burying-place of his fathers, in the cave where Abraham and Isaac had been buried. And Joseph promised that he would do as Israel his father had said.

Then Joseph brought his two sons, Manasseh and Ephraim, to see Israel his father. And Israel kissed them, and said unto Joseph, "I had not thought to see thy face : and, lo, God hath showed me also thy seed." And he blessed Joseph and his two sons, and said, "God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day, bless the lads."

And Israel said, that the seed of Ephraim and Manasseh should be blessed, and become a great people, but that the seed of Ephraim the younger, should be the greater.

Then Israel said unto Joseph, "Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given thee one portion above thy brethren."

The seed or family of Joseph were to have a double portion of the land of Canaan, which God had promised to give to the children of Jacob to be their own for ever.

Then Jacob sent for all his sons, that he might bless them before he died, and tell them what should befall them and their seed in the last days.

God gave Jacob the power to do this, now that he was about to die. God made him able to foretell things which should happen very many years after his death.

Now the Lord had said, that the seed of Jacob should become a very great people. Each one of Jacob's twelve sons was to be the father of a tribe. A tribe is a great number of families called after the name of one man, the father of all of them. The children and families of each one of Jacob's sons, and the children of their children with their fami-

lies, and so on for ever, were to be a separate tribe. So there would be a tribe of Reuben, a tribe of Simeon, a tribe of Judah, and so on of each of Jacob's sons, except Joseph. Joseph was to be the father of two tribes : each of his two sons was to be the father of a tribe. So there was no tribe to be called the tribe of Joseph, but instead, the tribe of Ephraim, and the tribe of Manasseh.

A possession, is any thing that a man has of his own. A part of the land of Goshen was given to the children of Israel for their own ; it was their possession.

Chapter XII.

THE BLESSING OF ISRAEL'S TWELVE SONS, AND ISRAEL'S DEATH.

AND Israel's twelve sons were gathered together around their father, that he might bless them before he died. And Israel prophesied, and told his sons what should happen to them and to their seed.

Then Israel told Reuben, his first born, that could not have the chief blessing, and that his tribe should not be the first or greatest, because many years before he had been wicked, and sinned a great sin. Reuben had forfeited the blessing of the eldest son, as Esau had done.

Then Israel told Simeon and Levi, his two next sons, that they should not have the first place because they also had sinned, and had been very cruel to the people among whom Jacob lived in the land of Canaan : their anger was fierce, and their wrath cruel ; therefore, they also forfeited the blessing.

Then Israel blessed Judah, his fourth son, and he gave to him the best blessing, which his elder brethren had forfeited, and said that Judah's tribe should be the first and greatest.

Our Lord Jesus Christ was to be born in the tribe of Judah.

Israel prophesied, and said to Judah, "Thou art he whom thy brethren shall praise. Thy sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come

and unto him shall the gathering of the people be."

By these words Jacob meant, that the tribe of Judah should have the first place among all the other tribes; and that when the children of Israel should become a great nation, the ruler of God's people should dwell among the tribe of Judah, until our Lord Jesus Christ (the Shiloh) should come; and that then all nations should be gathered into His kingdom, and should be blessed in Him.

Then Israel prophesied concerning his other sons, and said, that their seed should also be very many; but that the seed of Joseph should be more blessed, and be more in number. The seed of Joseph were to be made two tribes; and to them was to be given a double portion of the land of Canaan.

So Israel blessed his sons, every one according to his blessing. To them was given the blessing God had promised to Abraham and his seed. They and their seed were to be God's own people for ever, and through them were all the nations of the earth to be blessed. Reuben, Simeon,

Levi, did not lose their portion in this blessing, as Esau had done. Esau had despised God's gifts and promises, therefore he was rejected altogether : he and his seed were not counted by God as the seed of faithful Abraham.

Then Israel charged his twelve sons, and said, "I am to be gathered unto my people : bury me with my fathers in the cave before Mamre, in the land of Canaan, which Abraham bought for a burying-place. There they buried Abraham and Sarah his wife ; there they buried Isaac and Rebekah his wife ; and there I buried Leah."

"And when Jacob had made an end of commanding his sons, he died, and was gathered unto his people."

Then Joseph fell upon his father's face, and wept upon him.

To forfeit, is to lose by a fault of our own.
To reject, is to put away.

Chapter XLII.

THE BURIAL OF JACOB, AND DEATH OF
JOSEPH.

WHEN JACOB was dead, they mourned for him in Egypt seventy days.

And when the days of his mourning were past, Joseph asked Pharaoh the king to let him go and bury his father in the land of Canaan, as he had promised to his father. And Pharaoh said that he might go.

Then Joseph, with his brethren, went up to the land of Canaan to bury their father. And all the servants of Pharaoh, and all the elders of the land of Egypt, went up with them, with chariots and horsemen; and it was a very great company.

The Egyptians honoured Jacob for Joseph's sake, and because God had blessed him. Therefore they went with Joseph and his brethren to his burial.

And they came to the burying-place of Abrah



in the land of Canaan, and Jacob's twelve sons made a mourning for their father seven days. So the sons of Jacob did unto him according as he had commanded them, and they buried him in the cave in the field of Machpelah, before Mamre which Abraham had bought for a burying-place.

And Joseph returned into Egypt with his brethren, and all that went up with him to bury his father.

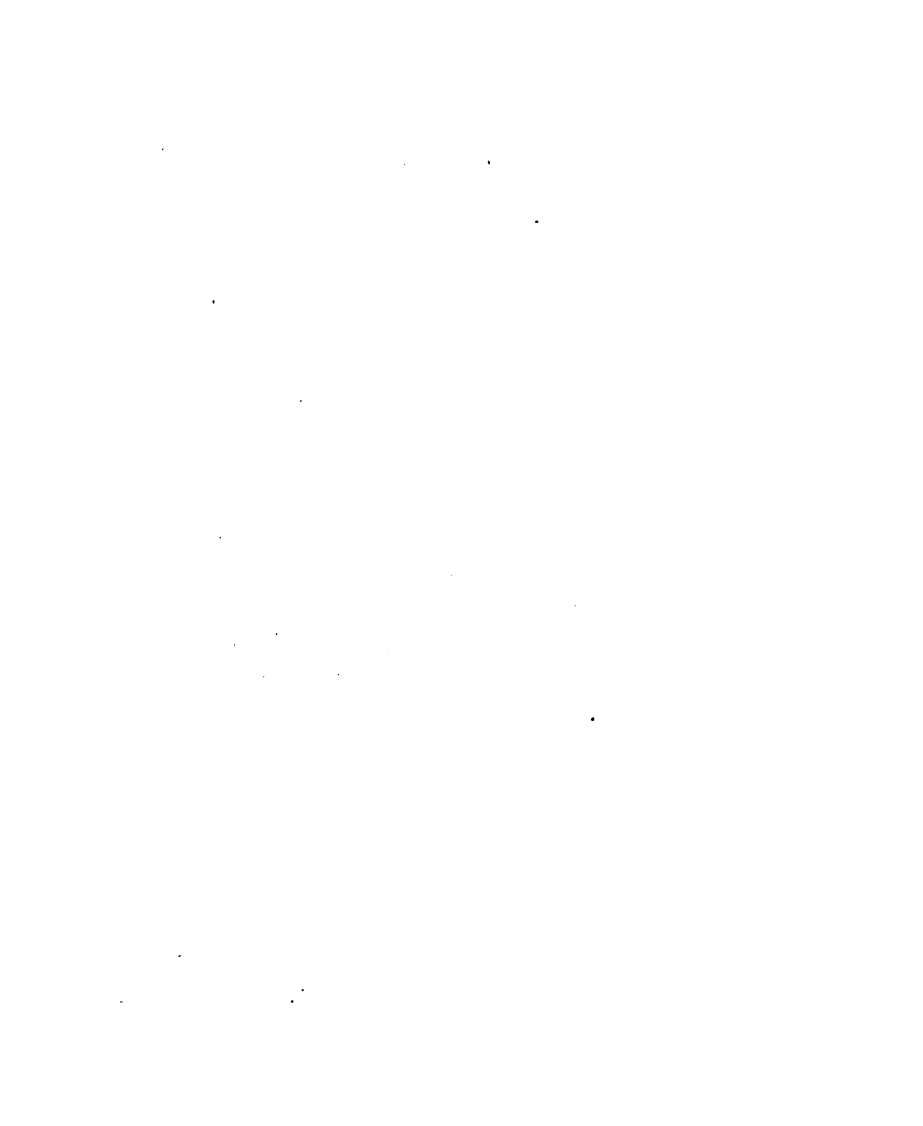
And Joseph dwelt in Egypt, he and all his father's house. And he treated his brethren kindly, and gave them all that they needed for themselves, and for their households. And Joseph lived many years, and he saw the children of Ephraim and Manasseh his sons, of the third generation; he saw the children of their children.

And when Joseph's end drew near, he said unto his brethren, "I die: and God will surely visit you, and bring you out of this land into the land which he swore to Abraham, to Isaac, and to Jacob." Joseph had faith in the promise which God had made to Jacob his father, and he made the children of Israel promise, that when God

should visit them, and bring them back out of the land of Egypt into the land of Canaan, they would carry up his bones with them, and bury them there.

“So Joseph died, being an hundred and ten years old; and they embalmed him:” they put sweet herbs and spices with his body to preserve it. “And he was put in a coffin in Egypt.”





OLD TESTAMENT HISTORY.

Part II.

THE HISTORY

OF THE

Children of Israel,

FROM THE DEATH OF JOSEPH TO THEIR SETTLE-
MENT IN THE PROMISED LAND.

Exodus to Joshua.



OLD TESTAMENT HISTORY.

PART II.

Chapter XLIII.

THE SUFFERINGS OF GOD'S PEOPLE, AND THE BIRTH OF MOSES.

AFTER Joseph and all his brethren were dead, their children and families still lived in the land of Egypt. And they had children and grandchildren, and increased and multiplied exceedingly. So the children of Jacob became a great people. They were called the children of Israel, or Israelites, because God had changed Jacob's name to Israel.

About one hundred years after the death of Jacob, there were very many thousands of the children of Israel. God had now begun to fulfil the promise which he had made to Abraham, that his seed should be as many as the sand upon the sea-shore, and as the stars in the heaven, which he could not count.

The king Pharaoh who had known Joseph was now dead, and there was a new king in Egypt; his name was also Pharaoh. And this king Pharaoh was jealous of the children of Israel, and afraid of them, because they were so many. So he set taskmasters over them to make them build cities for him. These taskmasters made the Israelites work very hard, and used them cruelly.

But the more the Egyptians afflicted the children of Israel, the more they multiplied and grew; for God had promised that they should be a great nation, and Pharaoh could not prevent what God willed.

Then Pharaoh commanded that every son that should be born among the children of Israel should be cast into the river and drowned. Pha-

raoh did this, that the children of Israel might not become stronger than the Egyptians. The male children only were killed, the female children were left alive.

Among the children of Israel there was a man named Amram, of the tribe of Levi. And his wife, Jochebed, had a son ; and when she saw that he was a goodly boy, she hid him in her house three months, that the Egyptians might not find him and kill him.

When her son was three months old, and she could not hide him from Pharaoh any longer, she made a little ark of bulrushes, and put the child in it ; and she took the ark and laid it by the edge of the river. And she left Miriam, his sister, to watch the babe, and see what would become of him.

And the daughter of king Pharaoh came down to the river ; and she saw the little ark among the flags by the side of the river, and she sent her maid to fetch it. When she had opened the ark, she saw the child ; and, behold, the babe wept. And she had compassion on him, and said, "This

is one of the Hebrews' children." She meant that it was one of the children of the Israelites, for the Israelites were sometimes called Hebrews.

Then Miriam, the child's sister, who was watching near, came to the daughter of Pharaoh, and said, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" And Pharaoh's daughter said that she might go. And Miriam went and called the child's own mother.

Then Pharaoh's daughter gave the child to its own mother to nurse for her. And his mother took him and nursed him.

And when the child grew older, the daughter of king Pharaoh took him, and brought him up as if he had been her own son. And she called his name Moses.

Moses means, drawn out of the water.

Exodus i. ii.

Compassion, is pity.

Chapter XLV.

THE FAITH OF MOSES.

THE daughter of king Pharaoh nourished Moses as if he had been her own son. But though he was brought up as if he had been a king's son, Moses did not forget his father and his mother, and his own people, the children of Israel.

Now the Egyptians lived at their ease, while the children of Israel worked for them. The Egyptians were the masters, and the children of Israel were their servants and slaves. But when Moses had grown up, he would not be called any more an Egyptian, or the son of Pharaoh's daughter, but he took the part of his own people.

The Egyptians were idolaters. They worshipped idols, and animals,—a bull and other creatures. But the Israelites worshipped the true God: they were God's own people, the children of Abraham, of Isaac, and of Jacob, whom God had promised to be with. And Moses thought it better to be one of God's people, though they

were poor and in bondage, than to have all the riches of Egypt.

When Moses was about forty years old, he had gone forth to visit his brethren, the children of Israel; and he saw an Egyptian beating a Hebrew. Then Moses took the part of the Israelite, and he slew the Egyptian.

When king Pharaoh heard that Moses had slain an Egyptian, he wished to kill Moses. But Moses fled away from Pharaoh into the land of Midian. And God was with Moses, and took care of him because he had faith in God, and loved to be of His people, and chose rather to suffer with them than to enjoy the pleasures of sin in Pharaoh's house.

And Moses married the daughter of Jethro, priest of Midian: and he lived in the land of Midian forty years.

The children of Israel still suffered hard bondage in the land of Egypt, and in their affliction they cried to the Lord, and prayed to Him to deliver them. And God heard their prayer. He remembered His promise to Abraham, Isaac, and to Jacob.

The time was now coming when God would bring the children of Israel out of the land of Egypt, and lead them to the land of Canaan, the land which He had promised to give to the seed of Abraham, of Isaac, and of Jacob.

Exodus ii. Acts vii. 20—29. Hebrews xi. 23—27.

Bondage, is slavery, or hard service,
Affliction, is heavy sorrow.

Chapter XLV.

THE CALL OF MOSES TO BE THE DELIVERER OF GOD'S PEOPLE.

MOSES kept the flock of Jethro his father-in-law, in the land of Midian. And he led the flock into the desert, near to the mountain Horeb.

And at Horeb the angel of the Lord appeared to Moses in a flame of fire, out of the midst of a bush: and Moses looked, and behold, the bush burned with fire, and was not consumed. And Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt."

Then God called to Moses out of the midst

of the bush, and said, "Moses, Moses." And he said, "Here am I." And God told Moses not to come nearer; He said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

Then Moses put off his shoes from off his feet. And Moses hid his face; for he was afraid to look upon God.

And the Lord said, that He had seen the hard bondage of His people, the children of Israel, that He knew their sorrows, and had heard their prayers. And He said, that He would now deliver His people from the Egyptians, and bring them forth out of Egypt into a land flowing with milk and honey—the land of Canaan.

The land of Canaan was called a land flowing with milk and honey, because it was a rich and very pleasant land. Every kind of food and fruit for man grew there; and there was much grass for sheep and cattle, and many flowers from which the bees gathered honey.

Then the Lord told Moses that He had chosen him to bring the children of Israel out of Egypt. And He said, that He would send him to Pharaoh the king, to command him to let the Israelites go.

Then Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring the children of Israel forth?" And God said, "Certainly I will be with thee." And He commanded Moses to say to the children of Israel, that the Lord God of their fathers had sent him, and had said that He would bring them up out of Egypt, to a land flowing with milk and honey. And God said that the children of Israel would hearken to Moses, but that Pharaoh the king would not let them go, until He should smite him, and all his land, with many grievous plagues.

But Moses said, that he was afraid that the Israelites would not hearken to him, and that they would not believe that God had sent him.

Then God told Moses to take the rod which he had in his hand, and cast it on the ground. And Moses cast it on the ground, and it became a serpent. And the Lord said unto Moses, "Put

forth thine hand, and take it by the tail." And Moses put forth his hand and caught it, and it became a rod again.

And God said that He would make Moses able to do this, and many other wonderful signs, in the sight of Pharaoh, and the children of Israel, that they might believe that the Lord had sent him.

But Moses was still afraid to go back to Egypt to lead forth God's people from the hand of Pharaoh. He said that he was of a slow tongue, and could not speak well enough to persuade the children of Israel, or Pharaoh the king, to hearken to him; and he prayed the Lord that He would send some other instead of him.

Then the Lord said to Moses, "Who hath made man's mouth? or who maketh the dumb, or the deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

And God said that Aaron his brother might go with Moses to help him, and speak for him, and that He would be with them, and teach them what they should do.

Chapter XLVII.

**THE RETURN OF MOSES TO EGYPT, TO BRING
FORTH THE CHILDREN OF ISRAEL.**

AFTER the Lord had appeared to Moses at Mount Horeb, Moses returned to Jethro, his father-in-law, in the land of Midian. And he told Jethro, that he must go back to the land of Egypt to see his brethren. Then Moses took his wife, and his sons, and the rod of God in his hand, and went down towards the land of Egypt.

And God told Aaron to go into the wilderness to meet his brother Moses. And Aaron went, and met Moses at Mount Horeb. And Moses told him all the words of the Lord, and the signs which God had commanded him to do.

Then Moses and Aaron returned to the land of Egypt; and they gathered together the elders of the children of Israel, and Aaron told them all the words which the Lord had spoken to Moses, and did the signs in the sight of the people.

And all the people believed. And when they

knew that the Lord had seen their affliction, and heard their prayers, and that He had said that He would deliver them, and bring them forth from Egypt, they bowed their heads and worshipped.

After this, Moses and Aaron went in to king Pharaoh, and said to him, "Thus saith the Lord God of Israel, Let my people go."

And Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

And Pharaoh was angry with Moses and Aaron. He said that they kept the children of Israel from their work; and he commanded the taskmasters to give them still harder tasks than before. He said to the taskmasters, "Ye shall no more give the people straw to make brick: let them go and gather straw for themselves."

In Egypt, straw was used in making bricks.

The children of Israel had now to go and find straw for themselves. Yet the taskmasters said, that they must make as many bricks as they had done when the straw was given to them. And when they could not do their task of bricks, the

taskmasters said, "Ye are idle, ye are idle," and beat them.

Then the Lord spoke again to Moses, and told him that he would do many signs and wonders in the land of Egypt, and deliver his people from the hand of Pharaoh.

The Lord said, "I will bring forth my people, the children of Israel, out of the land of Egypt. And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them." And God told Moses that he should go in again with Aaron to Pharaoh, and cast his rod before Pharaoh, and it should become a serpent, for a sign that God had sent him.

Then Moses and Aaron went in to Pharaoh, and did as the Lord had commanded. But Pharaoh's heart was hardened, and he would not let the people go.

And God spake again to Moses, and said that he should go again to Pharaoh, and take in his hand the rod which was turned into a serpent, and meet the king by the river side, and say to

him, "Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned into blood."

And Moses did as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned into blood. And the fish that were in the river died, and the river stank; and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt. All the water in the land was blood for seven days. For seven days there was blood in all the rivers, and in all the ponds, and in all the vessels in the land of Egypt.

But Pharaoh's heart was still hardened, and he would not do as the Lord commanded.

Chapter XLVII.

THE JUDGMENTS OF GOD ON PHARAOH AND THE
LAND OF EGYPT.

AFTER the plague of blood was ended, God sent Moses again to Pharaoh. And when Pharaoh refused to let the people go, God sent another plague upon Egypt. He caused frogs to come forth out of the rivers, and to cover the whole land: they came into the houses, and into the beds, and upon the people, even into the king's chamber.

Then Pharaoh said to Moses and Aaron, "Entreat the Lord to take away the frogs from me, and from my people, and I will let the people go." And Moses prayed for Pharaoh, and God took away the frogs.

But when the frogs had gone, Pharaoh hardened his heart again, and would not let the people go.

Then God commanded Moses and Aaron to

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bring many more plagues upon Pharaoh and the land of Egypt.

Aaron stretched forth the rod, and all the dust of the land became lice, which covered man and beast.

Then God sent swarms of flies, which filled the house of Pharaoh, and all the houses in the land of Egypt. And Pharaoh said that he would let the people go, if Moses would pray to God to take away the flies. But as soon as the flies were taken away, Pharaoh hardened his heart, and he would not let the people go. Then God sent a murrain, a very bad disease, upon the cattle. And all the cattle in the land died. But there was no murrain among the cattle of the children of Israel.

And God caused boils and blains to come upon man and upon beast, among the Egyptians.

And then God sent thunder and hail, and fire with the hail. And it broke all the trees and the flax and the barley, and every green thing in the field. But there was no hail in the land of Goshen, where the children of Israel lived.

Then Pharaoh said again, that he would let the people go, if Moses would pray to God to stop the thunder and the hail. „But when the thunder and the hail had ceased, Pharaoh sinned yet more, and hardened his heart, and would not let the children of Israel go.

Then God sent locusts, which covered the whole earth, and filled all the houses, and ate up every green thing which the thunder and hail had left.

Then Pharaoh again asked Moses to pray for him ; but as soon as God had taken away the locusts, he hardened his heart again, and would not let the people go.

When Pharaoh was in trouble, he feared the Lord, and said that he would obey Him ; but when the plague was gone, his heart grew hard again, and he would not keep his promises.

Then God commanded Moses to stretch forth his hand toward heaven, and there was a thick darkness in all the land of Egypt three days. The Egyptians could not see one another, or move from their places, for three days.

But there was light in the houses of the children of Israel.

Yet still Pharaoh hardened his heart, and would not let the people go.

Exodus viii. ix. & x.

Locusts are large insects which eat the leaves off the trees, and the corn, and destroy the fruit; they are like grasshoppers, but they are much larger.

Chapter XLVIII.

THE FIRST PASSOVER.

God had sent nine great plagues upon the land of Egypt; but Pharaoh the king still hardened his heart against God, and would not let his people go.

And the Lord said, that he would send yet one more plague upon Egypt, and that then Pharaoh should let the children of Israel go, and drive them out of the land in haste.

Moses went in once again to Pharaoh

to warn him, that God would send another plague upon the land of Egypt, more dreadful than any of the plagues that had been before.

And Moses stood before Pharaoh, and said, "Thus saith the Lord, About midnight I will go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." Then Moses went out from the presence of Pharaoh.

Firstborn, means the first or eldest child. The eldest child in every house in Egypt was to die, except among the children of Israel. None were to die among the children of Israel.

And the Lord spake again to Moses: God said, that Moses should command the children of Israel to take a lamb for every house. The lamb was to be perfect, without any fault or blemish: they were to keep it four days, and then

to kill it in the evening. They were to take the blood of the lamb, and sprinkle it upon the door posts of their houses ; and the flesh of the lamb they were to roast with fire, and eat it that night with unleavened bread and bitter herbs : and what they could not eat that night they were to burn. They were not to break any bone of it, but to roast it whole. They were to eat it standing, with their shoes on their feet, and their staff in their hand, ready for their journey to the land of Canaan ; for before morning, Pharaoh would send them out in haste from the land of Egypt.

This feast was to be called the Lord's Passover. For God said, "I will pass through the land of Egypt this night, and will smite the firstborn in the land of Egypt. And the blood upon the houses where you are, shall be to you for a sign : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you."

And God commanded that the children of Israel should kill a lamb every year, and eat it in the same way, and keep a feast to God. And when

their children should ask them why they killed the lamb, and kept the feast, they were to say, "It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel, when He smote the Egyptians."

And the children of Israel did as the Lord had commanded. They killed a lamb for each house, as the Lord had said, and sprinkled the blood upon the door posts.

And at midnight the Lord smote all the first-born in the land of Egypt, from the firstborn of Pharaoh that sat upon his throne, unto the first-born of the captive that was in the dungeon; and all the firstborn of the cattle.

And the Lord passed over the houses of the Israelites where the sprinkled blood was seen, and slew not their firstborn.

That night Pharaoh and all his servants and all the Egyptians rose up in haste, for the eldest child of every man in the land of Egypt was dead. And there was a great cry in Egypt, for there was not a house where there was not one dead.

Then Pharaoh sent for Moses and Aaron, and he told them to hasten and get them forth from the land of Egypt, and to take the children of Israel, and all their flocks and herds, and be gone.

And the Egyptians prayed them to haste and to go. They were afraid that if the Israelites did not go forth at once, the Lord would send more dreadful plagues upon them. And the Israelites asked the Egyptians to give them jewels of silver and jewels of gold: the Lord had said that they should do this. And the Egyptians gave them all that they asked.

And the Israelites made haste and went; they did not stay to make their bread, or prepare other food, but took the dough with them before it was leavened, and went forth from the land of Egypt.

And they took the bones of Joseph with them that they might bury them in the land of Canaan for Joseph had had faith in God, and had thought upon God's promises when he was about to die and had said to the children of Israel, "God will

surely visit you; and ye shall carry up my bones from hence with you."

Exodus xi. xii. & xiii.

A blemish, is a fault, or defect. To be without blemish, is to be perfect.

Unleavened bread, is bread made without yeast.

Chapter XLIX.

THE PASSAGE OF THE CHILDREN OF ISRAEL THROUGH THE RED SEA.

THUS God had delivered His people, the children of Israel, out of the land of Egypt, with a mighty hand, and many wonders.

And the children of Israel went forth from Egypt to journey to the land of Canaan, where God had promised Moses that He would lead them. God had said, that that land was a good land, and large, a land flowing with milk and honey, and that He would give it to them.

The children of Israel had dwelt in the land of Egypt two hundred and fifteen years.

THE PASSAGE OF THE CHILDREN OF ISRAEL

When Jacob, who was also called Israel, came from Mesopotamia to see his son Joseph in the land of Egypt, and to dwell there, with his sons, and his wives, and their children, they were in all many persons. But God had now fulfilled His promise to Abraham, to Isaac, and to Jacob, that their seed should be a great nation. When the children of Israel went forth out of the land of Egypt, they were six hundred thousand men, with their women and children.

And God led the people forth toward the promised land, by the way of the wilderness.

A wilderness is a very barren country, where no trees, or fruits, or corn can grow, and very little grass. There are no rivers, or streams of water there; and no men live there.

And the Lord was with them by day and by night. The Lord went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire to give them light.

The children of Israel journeyed on till they came to the Red Sea. Then God said to Moses, Let the children of Israel encamp by the sea.



Now when Pharaoh heard that the children of Israel were gone, his heart was again hardened. And he took with him many chariots and horses, and an army of soldiers, and pursued after the children of Israel to try to bring them back, that they might serve him again. When the children of Israel saw Pharaoh and his army coming, they were greatly afraid; for Pharaoh was behind them, and the waters of the Red Sea, which they could not pass, were before them. Then they were angry with Moses for having brought them there. They said, that he had brought them there to die, and that it had been better for them to have served the Egyptians than to die in the wilderness.

But Moses told them not to fear, but to trust in God, who was able to save them: and he said, that the Lord would fight for them.

Then the Lord spoke to Moses: God said, that Moses should lift up his rod and stretch out his hand over the sea, and the waters should be divided; and so the children of Israel should go on dry ground through the midst of the sea.

And the angel of God which went before the

camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them.

So the pillar of the cloud stood between the children of Israel and the Egyptians. And it was a cloud and darkness to the Egyptians, but it gave light by night to Israel. Then Moses stretched out his hand over the sea, and the Lord caused the sea to go back, and make a way of dry land in the midst of the sea, and the waters were divided. And the children of Israel passed through the midst of the sea upon the dry ground, and the waters stood like a wall on their right hand and on their left.

And in the morning, Pharaoh and all the Egyptians pursued the children of Israel, and went in after them into the midst of the sea.

Then God commanded Moses to stretch forth his rod again over the sea, and the waters came back and covered Pharaoh, and his chariots, and his men, and all his army, and they were all drowned; there remained not so much as one of them.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And when the people of Israel saw that great work which the Lord did upon the Egyptians, they feared the Lord, and believed the Lord and his servant Moses.

Then Moses, and all the children of Israel, sang a song unto the Lord; and they praised the Lord, for that he had brought them through the midst of the sea on dry land, and had saved them from Pharaoh and all his army.

Exodus xiv. & xv.

To pursue, is to follow after.

To encamp, is to set up tents for a number of persons to dwell in.

Chapter II.

GOD'S PEOPLE FED WITH BREAD FROM HEAVEN.

THEN Moses led the children of Israel on from the Red Sea, through the wilderness, towards

mount Sinai: for God had said that Moses should bring them there to worship Him. And they went three days' journey in the wilderness, and found no water.

At last they came to a place called Marah, where there was water; but the water was bitter, and they could not drink it. And the people murmured against Moses, saying, "What shall we drink?"

Then Moses prayed to God to help them; and God showed him a tree, and told him to put a branch of the tree into the water. And when Moses had cast a branch of the tree into the water, the bitter water was made sweet.

Then they journeyed on, and came to a place called Elim, where there were twelve wells of water, and seventy palm-trees. And they encamped by the waters.

And Moses led the children of Israel from Elim, into the wilderness again. And now they had no bread to eat. Then they murmured against Moses and Aaron. They said, "Would to God that we had died by the hand of the Lord in the

land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill us with hunger." They had forgotten the hard bondage they had to bear in the land of Egypt, and their prayers to God, that He would deliver them, and how God had heard their prayers, and had brought them forth.

God was very merciful to His people, and did not punish them for their murmuring. He said He would give them food from heaven. That evening God sent them great numbers of birds, called quails, to eat, and the next day God rained down food from heaven for them.

In the morning, when they rose up, the ground was covered with a small round thing like white seed, and the taste of it was sweet, like flour mixed with honey. And they called it "manna."

And God commanded that the people should gather of the manna every morning enough for that day. But on the sixth day they were to gather enough for two days, that they might not gather it on the seventh day, because it was the

Sabbath, or day of rest. On the Sabbath-day no manna fell, because they were to rest upon the Sabbath-day. And the manna that was gathered on the sixth day, was good and sweet upon the seventh day. But if, on any other day, they gathered more than enough, and kept it, it bred worms and stank.

All the time that the children of Israel were in the wilderness, God gave them manna to eat.

Exodus xv. & xvi.

To murmur, is to complain or find fault, and speak against those whom we ought to honour.

Chapter XX.

GOD'S PEOPLE SUSTAINED WITH WATER FROM THE ROCK.

THE children of Israel journeyed on towards the wilderness, till they came to a place called Rephidim: there was no water there for the children of Israel. Then the children of Israel mur-

mured against Moses, and said, "Give us water that we may drink. And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the Lord?"

To murmur against Moses, was to tempt the Lord, and to provoke him to be angry with them; for Moses was God's servant. It was God who led the children of Israel by His servant Moses. So when they murmured, because Moses led them where there was no water, it was murmuring against God.

The children of Israel ought not to have murmured, when they had no water. They should have prayed to God, and have waited patiently till it pleased God to give them water. At Marah God had made the bitter water sweet, that they might drink it. And every morning He rained down food from heaven for them. Now they should have had faith in God, who had promised to be with them; they should have trusted that He would not let them die of thirst.

But they forgot the Lord, who had done so great things for them. They said to Moses,

“Wherefore is this that thou hast brought us up out of the land of Egypt, to kill us and our cattle with thirst?”

Then Moses prayed to the Lord; and the Lord said to Moses, “Take thy rod in thy hand, and go; and I will stand before thee upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.”

Then Moses took his rod, and struck the rock, as God had said, in the sight of the elders of Israel, and a stream of water flowed from the rock. And the people had water abundantly for themselves and for their cattle.

Exodus xvii.

To provoke, is to make a person angry. Men provoke God, when they call forth His anger by sinning against Him.



Chapter XX. (2.)

**THE OVERTHROW OF THE AMALEKITES, THE
ENEMIES OF ISRAEL.**

WHILST the children of Israel were at Rephidim, the people of Amalek, who dwelt on the borders of the wilderness, came forth to fight against them. And as the children of Israel journeyed on towards Mount Sinai, the Amalekites met them by the way, and slew the weak and feeble among them, who were behind, being faint and weary.

Then Moses said to Joshua, "Choose us out men, and go out, fight with Amalek : to-morrow I will stand on the top of the hill, with the rod of God in my hand."

So Joshua did as Moses had said to him : he chose out men from among the people, and went and fought with the Amalekites. And Moses, and Aaron, and Hur, went up to the top of the hill ; and Moses lifted up his hands and prayed to God.

And while Moses held up his hands, the men of

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Israel prevailed over the Amalekites ; but when he let down his hands, the Amalekites prevailed. And Moses's hands grew heavy, so that he could no longer hold them up. "Then Aaron and Hur stayed up his hands, one on the one side, and the other on the other side ; and his hands were steady until the going down of the sun."

So Joshua prevailed against the people of Amalek, and slew them with the edge of the sword ; and they fled before the men of Israel.

Then the Lord commanded Moses to write in a book what the Amalekites had done, and He said that He would utterly put out the remembrance of Amalek from under heaven.

And Moses built an altar there, and called the name of it Jehovah-nissi, that is, "The Lord my banner," for he said, "The Lord hath sworn that the Lord will have war with Amalek from generation to generation."

Exod. xvii. Deut. xxv. 17—19.

~~The wilderness~~ of the wilderness, is the land just outside the

To prevail against a person, is to get the better of him ; to overcome him.

Utterly, means quite, or altogether.

A banner, is a standard, or kind of flag, which belonged to a king or captain, and was carried into battle where the king or captain was, as a sign of his presence. To follow the banner, or to fight under the banner of a person, is to follow him, and fight under him, as his soldier, and obey his commands. When Moses called the altar which he built, Jehovah-nissi, or " The Lord my banner," he meant that it should be a sign, or memorial, that God was the king, or captain of the children of Israel, and would defend them against all enemies while they followed Him, and obeyed His words ; for God had enabled them to overcome the Amalekites, and would yet punish them, because they had sought to destroy His people.

Chapter LXX.

GOD'S PEOPLE AT MOUNT SINAI TAUGHT BY GOD THE TEN COMMANDMENTS.

AFTER the overthrow of the Amalekites, the children of Israel went on their way. And in the third month after they had gone forth out of the

land of Egypt, they came to the wilderness of Sinai. And they encamped before mount Sinai.

Mount Sinai is a very high mount near to mount Horeb: they are both parts of the same great mountain. There God had before spoken to Moses out of the midst of the burning bush, when He said that He would send him to bring forth the children of Israel from the land of Egypt.

And when the children of Israel were encamped at the foot of the mountain, Moses went up to mount Sinai to speak with God. And the Lord called to him from the top of the mountain. God said, that Moses should remind the children of Israel of all that He had done for them in Egypt and in the wilderness, to bring them to Himself, and then should tell them, that if they would indeed obey the Lord their God, that they should be to him an holy nation, and should be

His own people above all people in the earth.

Then Moses came down from the mount, and together the elders of the people; and he shewed them the words which the Lord had spoken.



And all the people answered together, and said, "All that the Lord hath spoken we will do."

After this, the Lord told Moses that He would speak to him out of a thick cloud, and that all the children of Israel should hear when He spoke with him, that they might always believe Moses. And the Lord commanded Moses to sanctify the people for three days, for on the third day He would come down in the sight of all the people upon mount Sinai. The people were to sanctify themselves, to put away from them all that was unholy or unclean, that they might be fit to stand before the Lord their God. And God commanded Moses to tell the people, that they should not go up into the mountain, nor touch it; and that whosoever touched the mount should surely be put to death.

Then Moses went down from the mount, and told the people the words of God. And they washed their clothes, and sanctified themselves, as Moses commanded.

"And on the third day, in the morning, there were thunders and lightnings, and a thick cloud

upon the mount, and the voice of the trumpet exceeding loud, so that all the people trembled."

Then Moses brought forth the people out of the camp to meet with God. And the people stood at the foot of the mount; and the Lord came down upon the mountain in fire, and the whole mountain shook.

"And when the voice of the trumpet sounded long, and grew louder and louder, Moses spake, and God answered him by a voice." And the people heard the voice of God.

And God said, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." And then He spake to them the ten commandments.

"And all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking. And when the people saw it, they removed, and stood afar off. And they said to Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."

Then Moses told the people that God had made them to hear His voice that they might fear Him

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and keep from sin : he said, " Fear not : for God is come to prove you, that His fear may be before your faces that ye sin not." And he told them to go back to their tents again.

Exodus xix. xx. & Dent. iv. v

Chapter LIII.

GOD'S COVENANT WITH HIS PEOPLE.

THEN the people stood afar off, and Moses drew near to the thick darkness where God was.

Then God told Moses many other things, which the children of Israel were to observe and do ; and He again commanded that they should keep the feast of the Passover every year, that they might remember the great things He had done for them, and how He had brought them forth out of the land of Egypt.

Then God gave a promise to His people, and made a covenant with them. God said, that if they would obey Him, He would give them many blessings ; that He would be with them, and bring them to the land of Canaan, and give them that

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land, and drive out from before them the nations that lived in it.

The nations who now dwelt in the land of Canaan served false gods, and were very wicked : their wickedness was so great, that God willed that they should be driven out and destroyed.

Then Moses came down from the mountain ; and he told the people all the words of the Lord, and the covenant that God had said He would make with them. And the people said again, " All that the Lord hath spoken we will do, and be obedient."

And Moses wrote all the words of the covenant which God had made with His people in a book. The covenant was this. The people were to hearken to the voice of the Lord their God, and keep His commandments, and do that which was right in his sight. If they would do this, God said that He would greatly bless them, and would send His angel before them to keep them in the way, and would surely bring them to the good land which He had promised to them.

So Moses wrote in the book all that God had

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commanded His people to do, and all that God had promised to do for them, if they would obey Him. And Moses built an altar, and offered burnt-offerings, and he sacrificed peace-offerings of oxen unto the Lord. Then he took the book of the covenant which God had made with them, and read it to the people. And he took the blood of the oxen, and sprinkled it on the book, and on the people, and said, "Behold the blood of the covenant, which the Lord hath made with you."

Exodus xx. to xxiv. & Hebrews ix. 19—22.

A covenant is an agreement, or promise.

Chapter XLV.

GOD'S PEOPLE TAUGHT TO MAKE A TABERNACLE, OR HOUSE OF GOD.

AFTER the covenant had been made between God and His people, and had been sealed with blood, the Lord spake again unto Moses, and commanded him to come up to Him in the mount. And He said that He would give him a law and commandments, that he might teach them to His people.

Then Moses went up into the mount to speak with God : and he took Joshua with him.

And the glory of the Lord was upon mount Sinai, and a cloud covered it six days. And the sight of the glory of the Lord was like fire in the eyes of the children of Israel.

Moses and Joshua waited on the mount six days ; and on the seventh day the Lord called to Moses out of the midst of the cloud. Then Moses went up into the midst of the cloud ; and God spake with Moses.

God said, that he should command the children of Israel to make for him a sanctuary, or holy house. For God had said, that He would dwell among the children of Israel, and that they should be His people.

This holy house or tabernacle was to be a sign of the presence of the Lord among the children of Israel ; and there they were to come to worship Him. And the Lord caused Moses to see a pattern of this house or tabernacle, and of all the things that were to belong to it, that he might know the way in which they were to be made.

The tabernacle was to be made of wood, but the wood was to be covered with gold: and curtains of blue, and purple, and scarlet cloth, were to be hung within around the sides of the tabernacle. The outside was to be covered with curtains made of goats' hair, and a covering of skins, dyed red, was to cover it on the top.

And the Lord commanded Moses to make an ark of wood. This ark was to be a kind of chest. It was to be covered with gold within and without. And long staves, or poles, covered with gold, were to be fastened to the ark with golden rings, that men might carry the ark without touching it. And inside the ark were to be placed two tables of stone, which God had said He would give to Moses. On these tables of stone God had written the ten commandments, which He had spoken from mount Sinai in the hearing of all the people. This ark was to be called the ark of the covenant, because God had made a covenant with His people, that if they would keep these commandments, and obey His voice, He would be their God, and would dwell

among them, and that they should be His people.

And upon the top of the ark was to be placed a mercy seat of gold, and golden figures of two cherubims. These cherubims were angels with their wings stretched out over the mercy seat which was upon the ark.

The ark of the covenant, with the golden mercy seat, was to be placed within the tabernacle, or house of God. And a vail, or curtain, was to be placed before the ark across the tabernacle, from side to side, to separate the place where the ark of God was to be, from the rest of the tabernacle. And God said, that He would always meet with Moses there, and would speak to him from above the mercy seat, from between the cherubims; there Moses should hear the voice of God speaking with him.

The part of the tabernacle which was within the vail, where the ark of God was to be placed, was to be called the holy of holies. The outer part of the tabernacle which was without the vail was called the holy place. And round about the

tabernacle there was to be a court, or open space. And the wall of the court of the tabernacle, was to be made with curtains and pillars of brass.

And the Lord commanded Moses to make for the tabernacle an altar of wood covered with gold, and a golden candlestick, on which were to be seven lamps, and a table covered with gold.

The golden altar was to be placed in the holy place before the vail; and the golden table on the one side, and the golden candlestick on the other. And another altar, made of wood covered with brass, was to be placed in the court of the tabernacle, before the door of the tabernacle.

And the Lord said, that Moses should tell the children of Israel to bring offerings for the tabernacle which they were to make. They were to offer to the Lord gold, and silver, and brass, and blue, and purple, and scarlet cloth, and other things of which the tabernacle was to be made. And of every man that offered willingly with his heart, Moses was to take an offering for God's house.

And God commanded Moses to anoint the tabernacle, and all that belonged to the tabernacle,

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with holy anointing oil, that they might be most holy. And God said that He would sanctify the tabernacle, and would dwell among the children of Israel, and be their God.

Exodus xxiv. to xxvii. ; xxix. 44—46. Acts vii. 44. Heb. ix. 1—5.

To sanctify, is to make holy, or to set apart for the service of God. The tabernacle, the altar, and the priests were sanctified or set apart for the service of God.

A sanctuary, is a place which is sanctified or made holy.

To anoint, was to pour oil upon a thing. The tabernacle was anointed, as a sign that it was set apart for God's service, and was holy to the Lord. Persons were anointed, as a sign that they were set apart for God's service.

Chapter LV.

THE APPOINTMENT OF GOD'S PRIESTS, AND THE DUTIES OF THEIR OFFICE.

WHEN God had commanded Moses to make for Him a tabernacle or holy house, He taught him the way in which He willed that His people, the children of Israel, should worship Him.

God commanded Moses to take Aaron and his

sons from among the children of Israel, that they might be His priests to minister before Him. Moses was to offer sacrifice for Aaron and his sons seven days, and to sprinkle them with the blood of the sacrifice, and then he was to anoint them with holy anointing oil, that he might set them apart for a holy service. And God said that He would sanctify them to serve Him in the priest's office.

And the Lord told Moses to make for Aaron holy garments, "for glory and for beauty." The garments were to be made of gold, and blue, and purple, and scarlet, and fine twined linen, with a breastplate, and a girdle, and a mitre, or covering for the head. And on the breastplate were to be placed twelve precious stones set in gold, on which the names of the twelve tribes were to be written. This breastplate was to be fastened, with golden chains, to the holy garment which Aaron was to wear when he went into the holy place to minister before the Lord, that he might bear the names of the children of Israel upon his heart, "for a memorial before the Lord continually." And Moses

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was also to make for Aaron's sons garments, "for glory and for beauty," which they were to wear when they went into the tabernacle or house of God.

The sacred garment upon which the golden breastplate was fastened, was called the ephod; and this breastplate, upon which were the twelve stones graven with the names of the twelve tribes, was called "the breastplate of judgment." The holy linen garment, which the priests and Levites were to wear when they ministered before the Lord, was also sometimes called an ephod.

Aaron and his sons were to burn sweet incense before God upon the golden altar, which was within the tabernacle in the holy place, and they were to offer sacrifices to God on the brazen altar which was in the court of the tabernacle. But before they offered sacrifice, or went into God's holy house, they were to wash their feet and hands with water from a brazen vessel, which was to be placed in the court of the tabernacle.

It was the priest's office to burn incense before God, and to offer sacrifice; no one but the priests

might do these things. They were also to teach the people the will of God, and to explain His commandments to them, and to bless them in God's name. They only might go into the tabernacle of God, into the holy place; none but God's priests might enter there. But Aaron alone was to go within the vail into the holy of holies, where the ark of God was; for Aaron was to be the high priest. No one but the high priest and Moses might look upon the ark of God.

There was to be but one high priest: and when Aaron died, his son was to be the high priest in his stead. And Aaron and his sons, and their sons after them, were to be God's priests for ever.

Exodus xxviii. xxix. xxx. Levit. x. 8—11. Deut. xxxiii. 8.
10. Num. vi. 22—27. Exod. xl. 15.

Garments, are clothes.

Brazen, means made of brass.

Incense was made of sweet-smelling herbs and spices. When it was burnt, it sent up a light cloud of smoke, which had a very pleasant smell.

Chapter LVII.

THE DAILY SERVICE OF GOD'S PRIESTS, AND THE OFFERINGS OF HIS PEOPLE.

EVERY morning and every evening Aaron the high priest was to burn incense before God upon the golden altar that was within the tabernacle; and he was to dress with pure olive oil the seven lamps of the golden candlestick, to cause it to burn always before the Lord. And every morning, and every evening, the priests, his sons, were to offer upon the brazen altar in the court of the tabernacle, a lamb for a burnt offering. Day by day continually, throughout the generations of the children of Israel, a lamb was to be offered for a continual burnt offering, at the door of the tabernacle before the Lord.

And on every Sabbath-day, the priests were to place upon the golden table, which was within the tabernacle, twelve loaves which the children of Israel were to offer to the Lord. Twelve loaves

were always to be there before the Lord on the golden table. These twelve loaves of bread were called the shew-bread; they were holy unto the Lord, and the priests were to eat them in the holy place.

The children of Israel might come into the court of the tabernacle to worship God. There they were to bring the animals or other things which they wished to offer to the Lord. And the priests were to offer them upon the brazen altar.

God's people might not offer all beasts and birds as a sacrifice to Him; the beasts and birds which they might offer to the Lord, were called clean; all other beasts and birds were called unclean. The children of Israel were also forbidden to eat of any unclean beast, or unclean bird.

And when Moses had been taught how the tabernacle, or holy house of God, and all the things which belonged to it, were to be made, and the service and daily offerings which the priests of God were to offer, God again commanded him to teach the children of Israel to keep the Sabbath-day holy to the Lord. And then God gave

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into the hands of Moses the two tables of stone, on which were the ten commandments written with the finger of God.

Exod. xxx. 7, 8 ; xxvii. 20, 21 ; xxix. 38—42 ; xxv. 30. Levit. xxiv. 6—9 ; i. ; xi. Exod. xxxi. 12—18.

Clean animals : all animals whose hoofs were divided, and which chewed the cud, were counted clean ; as sheep, and goats, and oxen. All others were counted unclean ; as lions and tigers, hares, and rabbits, and swine. All birds which ate flesh were counted unclean ; as owls, and hawks, and ravens.

Chapter LVII.

THE REBELLION OF GOD'S PEOPLE AGAINST HIM

MOSES was in the mount with God forty days and forty nights.

The children of Israel remained encamped before the mount, waiting for Moses to come back to them. And when he had been many days in the mount, they began to fear that he would not return to them again.

Now the Israelites, when they were in the land of Egypt, had seen the Egyptians worshipping images of animals,—of a bull, and other creatures. The Egyptians used to call these images “gods.” So when the children of Israel saw that Moses did not come back to tell them the words of God, and thought that he would not return to them any more, they asked Aaron to make them an image, like the images they had seen in Egypt, to remind them of God.

Then Aaron told them to bring to him the golden earrings that were in their ears. And he melted them on a fire, and made the gold into a golden calf.

Then the people said, “These be thy gods, O Israel, which brought thee out of the land of Egypt.” They meant that the golden calf which Aaron had made should be an image to remind them of the Lord, who had brought them out of the land of Egypt. Thus God’s people broke the second commandment.

And Aaron built an altar before the golden calf. And the people offered burnt offerings upon the

altar before the golden calf; and they sat down to eat and drink, and rose up to play.

And at the end of forty days, when Moses with Joshua came down from the mount, they saw the golden calf, and the people round it feasting. Then Moses' anger waxed hot, and he cast out of his hand the two tables of stone, on which God had written the ten commandments, and he broke them.

Then Moses stood in the gate of the camp, and said, "Who is on the Lord's side? let him come unto me." Then all the tribe of Levi gathered themselves together unto Moses. And Moses commanded them to put each man a sword by his side, and to go through the camp, and slay those who had broken God's commandment, and had worshipped the golden calf.

And the children of Levi did as Moses commanded them, and they slew that day about three thousand men.

And Moses took the golden calf which the men of Israel had made, and burnt it in the ground and ground it to powder, and he cast the

powder into the water which flowed from the rock, and made the children of Israel drink of the water.

Exodus xxxii.

To wax, is to grow or increase ; to wax hot, is to become hot.

Chapter LVIII.

GOD'S PEOPLE PARDONED AT MOSES' PRAYER.

THE children of Israel had broken their covenant with God. They had made an image, and worshipped it, which God had commanded them not to do. And Moses feared that God would cast them off, that He would not go with them, and would not let them be His people. So on the morrow Moses said unto the people, "Ye have sinned a great sin: now I will go up unto the Lord; peradventure I shall make an atonement for your sin."

Then Moses returned unto the Lord, and he prayed and said, "Oh, this people have sinned

a great sin, and have made them gods of gold. Yet now, if Thou wilt, forgive their sin ;—and if not, blot me, I pray Thee, out of Thy book which Thou hast written.”

Moses was willing that the Lord should punish him, and blot his name out from among the number of His chosen people, if He would spare the children of Israel, and forgive their sins.

But God would not let Moses suffer punishment instead of the children of Israel. God said, “ Whosoever hath sinned against me, him will I blot out of my book.”

Then the Lord sent a plague upon the people to punish them for their sin. And the Lord said, that He would not go with the children of Israel any longer, because they were a wicked people, and had broken the covenant which He had made with them. And when the people heard these evil tidings, they mourned ; and no man did put on his ornaments.

Then Moses took a tabernacle, and pitched it without the camp, and called it the Tabernacle of the congregation.

And when Moses went out to the tabernacle, all the people rose up, and stood every man at his tent door, and looked after Moses. And as Moses went into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle. And the Lord talked with Moses. And all the people saw the cloudy pillar standing at the tabernacle door, and they rose up and worshipped.

Then Moses prayed God that He would still go with them, and lead them in the way, and let the children of Israel be still His people.

And the Lord heard the prayer of Moses, and He forgave the sin of Aaron and of the children of Israel; and God said, "My presence shall go with thee, and I will give thee rest."

Then the Lord said unto Moses, "Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables which thou brakest." Then Moses hewed two tables of stone like unto the first, and went up unto Mount Sinai, and took in his hand the two tables of stone. And the Lord made again His covenant with His people.

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Moses was in the mount with God forty days and forty nights. For forty days and forty nights he did neither eat bread nor drink water. And the Lord wrote again upon the tables of stone the words of the ten commandments.

Exodus xxxii. to xxxiv.

The plague, was a grievous sickness which made men die.

Tidings, are news. Evil tidings, are bad news.

A tabernacle, is a tent which can be taken down and moved. The holy house of God was called a tabernacle, because it was so made that it could be taken down and moved, when the children of Israel journeyed. To pitch a tent or tabernacle, is to set it up.

Chapter XXX.

THE BUILDING OF GOD'S TABERNACLE, AND THE ANointING OF HIS PRIESTS.

AFTER Moses had come down from the mount, he told the children of Israel all that the Lord had commanded them. Then he said, that those who had willing hearts to offer of the best of all

they had to God for His tabernacle or holy house, might bring their offerings to him.

Then every one of the children of Israel who had a willing heart to give unto the Lord, brought his offering to Moses. They brought gold, silver, and brass, and precious wood, and blue and purple and scarlet cloth, and fine linen, for the tabernacle: and spices for the incense. And so many gladly brought unto the Lord the best of all that they had, that Moses had more than enough for the tabernacle, and for the altars, and for all that God had commanded him to make.

Then Moses chose men from among the children of Israel, and he taught them to make the sanctuary or tabernacle of God, according to the pattern which he had seen in the mount.

And when all the things which God had commanded were made, Moses set up the tabernacle, and he covered it with the curtains of goats' hair, and the covering of skins. Then he put the ark of the covenant with the golden mercy seat within the tabernacle: and he set up the vail before the ark, to divide the inner part of the tabernacle,

which was called the holy of holies, from the outer, or holy place. And he put the golden altar of incense in the holy place before the vail, and the golden table of shew-bread on the one side, and the golden candlestick on the other side, and he lighted the seven lamps before the Lord.

Then he set up the wall of the court around the tabernacle, and he placed in the court of the tabernacle the brazen altar of sacrifice, and the brazen laver or vessel of water.

Then Moses anointed the tabernacle, and all that was in it, with the holy oil. And when he had thus done all that the Lord had commanded him to do, a cloud covered the tabernacle, and the glory of the Lord filled it. And the presence of God dwelt in the tabernacle, as He had promised.

Then Moses poured the anointing oil, as God had commanded, upon the head of Aaron his brother. And Aaron became the Lord's high priest, to offer sacrifice before God for the people. After this, Moses anointed Aaron's four sons, Nadab and Abihu, Eleazar and Ithamar, to be God's priests.

Then the people brought a bullock and a ram to offer to the Lord. And Aaron and his sons took the bullock and the ram, and killed them, and sprinkled their blood upon the altar. Then fire came forth from the Lord and consumed the offering. And when the people saw the fire come forth from God, they fell on their faces and worshipped God.

The fire which God had sent from heaven to consume the sacrifice, was always to be kept burning upon the altar; and the priests were to offer sacrifice and burn incense with this fire only.

But Nadab and Abihu, the two eldest sons of Aaron, took other fire to burn incense with, which God had commanded them not to do, and not the fire which was burning upon the altar. And they offered the strange fire before the Lord.

Then God sent down fire from heaven, and destroyed them, because they disobeyed the command of God.

Chapter XX.**THE DAY OF ATONEMENT.**

AFTER the death of Nadab and Abihu, the two sons of Aaron, who were slain for despising the command of God, and offering strange fire before Him, the Lord spoke again to Moses.

God commanded that Aaron the high priest should not come at all times into the holy of holies, where the ark of God was. He said, that on one day only in every year, Aaron should come into the holy of holies, within the vail, with a bullock for a sin offering, and a ram for a burnt offering.

This day was to be a solemn day, a day of rest for ever unto the children of Israel. On this day they were to do no work; they were to humble themselves before God, and afflict their souls for their sins, from the morning till the evening.

Aaron was to offer for the sins of the people a sin offering of blood, to make an atone-

ment for them. The people were to bring to Aaron two young goats for their sin offering, and a ram for their burnt offering. And Aaron was to take the two goats, and present them before the Lord at the door of the tabernacle, and cast lots upon them. The goat on which the Lord's lot fell, was to be offered for a sin offering, the other was to be left alive.

But before Aaron offered the sin offering of blood for the sins of the people, God commanded that he should offer the blood of a young bullock for his own sins, and for the sins of the priests. And when Aaron went into the holy of holies to make atonement for sin, he was to put off from him his garments of blue, and purple, and gold, and precious stones, and put on a holy garment of white linen. And before he put on these holy garments, he was to wash his flesh with water, and so put them on.

Then Aaron was to take a censer full of fire from off the altar of the Lord, and put incense therein, and bring it within the vail, and there burn incense, that the smoke of the incense might

cover the mercy seat. And then he was to sprinkle the blood of the bullock, which he offered for his own sin offering, upon the mercy seat, and seven times before the mercy seat.

Then Aaron was to kill one of the goats for the sin offering of the people, and to bring the blood of the goat into the holy of holies, and to sprinkle it before the mercy seat, as he had done with the blood of the bullock. And he was to sprinkle the blood of the bullock, and of the goat, upon every thing which was in the tabernacle, and upon the altar of burnt offerings, which stood in the court outside the tabernacle.

Thus Aaron was "to make an atonement for the children of Israel for all their sins."

Leviticus xvi. 'Heb. ix.

NOTE.

When God commanded His people to shed the blood of animals for them up to Him as a sacrifice for sin, He gave them a very deep and solemn truths.

Animal which was slain had done no wrong. Its blood was an atonement for the sins of God's priests and people.

It was as if their sins were put upon the animal, that it might bear, instead of themselves, the punishment which their sin deserved. The death of the animal, which was offered as a sin offering, was a sign to remind them of the guilt of sin, and to teach them, that sorrow, or amendment, could not of itself do away that guilt. For sin deserves death ; and “without shedding of blood, there is no remission.”

“But it was not possible that the blood of bulls and goats should take away sin.” Their sacrifice was but a sign, or type, of another and far greater sacrifice to be offered up for sinful men ; the shedding of their blood was a type of other and more precious blood to be shed to make atonement for man’s guilt.

Our Lord Jesus Christ, the Son of God, hath offered Himself once for all, as the one great Sacrifice for sin. The Son of God took upon Himself the flesh and body of man, that He might shed upon the cross His precious blood, “as of a lamb without blemish and without spot,” to make atonement for our sins. He is “the Lamb of God which taketh away the sin of the world.” “Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” “The Lord hath laid on Him the iniquity of us all.” “He was wounded for our transgressions, He was bruised for our iniquities : the chastisement of our peace was upon Him ; and by His stripes we are healed.”

This is the one great Sacrifice, of which the sacrifices offered by God’s people of old were but types and signs.

God’s people may not now offer up to Him the sacrifice of bulls and goats, or shed their blood to make atonement for man’s sin. God bids us look to the one great Sacrifice of Christ our Lord, who gave Himself for us. He bids us commemorate His precious

death. He bids us seek by prayer and by repentance the forgiveness of our sins through him.

Heb. ix. 14. 28 ; x. 10. 12. 14. 1 Pet. i. 18, 19. John i. 29.

Heb. ix. 26. Isaiah liii. 5, 6. & 1 Pet. ii. 24.

Remission, is forgiveness.

To commemorate, is to do something by which we remind ourselves of what has happened in time past, and keep it in memory. Christians commemorate the sacrifice and death of Christ, by the holy Sacrament of the Lord's Supper.

Chapter LXX.

THE APPOINTMENT OF THE SERVANTS OF GOD'S TABERNACLE.

WHEN Moses came down from mount Sinai, and found the children of Israel worshipping before the golden calf which they had made, he had stood in the gate of the camp, and said, "Who is on the Lord's side? let him come unto me." And of all the children of Israel, the tribe of Levi only had themselves together unto Moses.
 He, the tribe of Levi, God now chose to
 servants.

The Lord spake unto Moses, and said, "Bring the tribe of Levi near, and present them unto Aaron the priest, that they may minister unto him."

The Levites were to be the servants of God, to help the priests when they offered sacrifices upon the brazen altar, outside the tabernacle.

The Levites were also to take care of the tabernacle of the Lord, and of all the things which belonged to the tabernacle; but they might not go within the tabernacle. They were to pitch their tents near to the tabernacle all round about it. And when the children of Israel journeyed on, the Levites were to carry the tabernacle of God, and all that was in it. But Aaron and his sons were first to take down the vail, and cover up the ark, and the mercy seat, with the golden cherubims, that the Levites might not see the holy ark of God when they carried it. They were not to touch the ark itself, but to carry it by the golden poles which were fastened to it. For the Lord had said, that if any one, except His priests, should touch the ark, he should die.

When the children of Israel encamped, the cloud which went before them as a pillar to lead them in the way, stood over the tabernacle of God. This cloud rested over the tabernacle so long as God willed that they should remain in one place. When they were to journey on, the cloud rose up from over the tabernacle, and went before them in the way they were to go. And the Levites, when they saw the cloud rise up, were to take down the tabernacle that they might carry it, and all the things that belonged to it. And they were to bear the ark of God, and go onward after the cloud.

Numbers iii. iv. & Exodus xl. 34—38.

Chapter LXX.

GOD'S PEOPLE WEARY OF THE BREAD FROM HEAVEN.

THE children of Israel remained a long time near mount Sinai, after God had given them the law, and the ten commandments.

When the children of Israel had been there about a year, the cloud rose up from over the tabernacle. Then the Levites, as they had been commanded, took down the tabernacle, and carried it with them. And they took up the ark of the covenant, and followed onward after the cloud, which went before them. And the children of Israel journeyed on three days, till the cloud rested again in the wilderness of Paran.

All the time the Israelites were encamped near mount Sinai, God had given them food to eat from heaven. They gathered the manna every morning. Thus day by day God gave them their daily bread.

But now they murmured, because they had not the meat, or the fish, and other kinds of food, which they had in the land of Egypt. They wept, and said, "Who shall give us flesh to eat?"

God heard their murmuring, and He was very wroth with them.

Then God commanded Moses to say to the people, "The Lord will give you flesh, and ye shall eat. Ye shall eat it a whole month, until it

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come out at your nostrils, and it be loathsome to you."

And the Lord sent the people the flesh which they had lusted for, to be a punishment to them. He sent forth a wind, and brought birds, called quails, and made great numbers of them to fall upon the ground around the camp.

And all that day, and all that night, and all the next day, the people gathered the quails, and ate them. And while the flesh was yet between their teeth, the Lord sent a great plague among them, and very many of them died.

And they buried the people that lusted in that place. And God gave a name to that place, to remind the children of Israel of their sin, and its punishment. God called it the grave of lust, (Kibroth-hattaavah).

Numbers x. 11, 12 ; xi.

To lust, is to wish for and eagerly desire a thing.

To loathe, is to dislike a thing very much, and turn from it. A thing is loathsome to us when we loathe or dislike it.

Chapter LXXX.

THE ARRIVAL OF GOD'S PEOPLE AT THE LAND
OF PROMISE.

At last the children of Israel drew near to the land of Canaan, the promised land.

And the children of Israel encamped near the land of Canaan, at a place called Kadesh-barnea.

Then God commanded Moses to choose twelve men, one man from each of the twelve tribes, that they might go and search the land of Canaan. Joshua was chosen out of his tribe, the tribe of Ephraim, and Caleb was the name of the man who was chosen out of the tribe of Judah.

Then Moses sent Joshua and Caleb, and the other ten, to spy out the land of Canaan. He told them to go into the land, and to see whether the people who dwelt in it were strong or weak, few or many, and what the land was, whether rich or poor, and whether there was much wood and fruit in it. When they had searched the land, they

were to come back, and tell the people what they had seen.

So the twelve men went and searched the land forty days. And after forty days they returned, and brought back with them some of the fruit of the land, some figs and other fruits, and a cluster of grapes so large, that they carried it between two men upon a staff.

And the twelve men came to Moses and Aaron, and all the people, and they showed the fruit, and said, "We came into the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. But the people be strong that dwell in the land, and the cities are walled, and very great."

Then Caleb said, "Let us go up at once, and possess the land; for we are well able to overcome it."

But the ten men who went up with Joshua and Caleb said, "We are not able to go up against this people; for they are stronger than we." Then these ten men said, that the land was not a good land. They said, that it was a

poor land, and that all the people who dwelt there were strong, and that there were giants there.

Then the children of Israel were greatly afraid. And all the people lifted up their voices and cried; and they wept all that night.

And the children of Israel murmured against Moses and Aaron, and said, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt."

Then Joshua and Caleb rent their clothes, when they heard the people speak so wickedly. And they told the people, that the land which they had searched was an exceeding good land; and that the Lord would surely bring them into that land, and give it to them as He had promised, and make them able to subdue the people who dwelt there. They said, "The Lord is with us: fear them not."

Joshua and Caleb had faith in God. They trusted in Him, that He would be with them, and would protect them, and help them, if they obeyed Him, and went up to take the land, as He had commanded them.

But the people would not listen to Joshua and Caleb; and they said that they would stone them with stones. They had no faith in God. They did not believe His words, nor fear His anger.

Numbers xiii. xiv.

To subdue, is to conquer.

To protect, is to take care of.

Chapter XXV.

THE HOPE OF THE PROMISED LAND LOST BY SIN.

THE children of Israel had greatly sinned against God.

Many times before they had provoked the Lord

by rebelling against Him. Yet God was so merciful to them, that He had not destroyed them. He had punished them for their sin, but when they turned and repented He had forgiven them. And He had borne them in the wilderness, "as a man doth bear his son, in all the way that they went, until they came to this place."

With a mighty hand, and many wonders, the Lord had brought forth His people from the hard bondage of Egypt. He had saved them from their enemies at the Red Sea. He had been with them in the wilderness to lead them on the way, in a pillar of cloud by day, and a pillar of fire by night. He had fed them there with food from heaven, and brought water for them out of the stony rock. And at Sinai He had given them a holy law to guide them, and had said that He would dwell among them, and be their God. And there He made His covenant with them, and said that He would surely give to them that good land which He had promised to their father Abraham, if only they would serve Him, and obey His voice.

And now the Lord had brought His people to the borders of that pleasant land, the land of Canaan; and He bade them enter in, and take it, and dwell there.

But the children of Israel would not believe God's words. They sinned as Esau had sinned before. They thought lightly of God's promised blessings. They said that they would give up the promised land. They said they would not strive to gain it, nor go forth to fight against their enemies, whom God had told them to subdue. Though God had said He would be with them, and make their enemies to flee before them, they would not trust His promise, nor obey His word. And when God's faithful servants, Joshua and Caleb, tried to keep them from this sin, they said that they would stone them.

Then the glory of the Lord appeared in the tabernacle before all the children of Israel. And the Lord spoke with Moses.

God said, that He would smite the children of Israel with a pestilence, and destroy them all, and take their inheritance from them, and make of

the children of Moses a greater nation to be His people.

Then Moses prayed to the Lord to forgive them their sin. He besought the Lord that He would still be merciful to His people as He had ever been, and that He would not destroy them. And the Lord hearkened to the prayer of Moses. God said that He would not destroy the whole people, but that none of those men who had now again rebelled against Him should see the land which He had promised to their fathers. All those who had now so many times sinned against the Lord, though they had seen His glory at mount Sinai, and His miracles which He had done in Egypt and in the wilderness, were to die in the wilderness.

Of that great multitude of men whom God had brought forth from Egypt to lead them to the promised land, two only did not by sin forfeit their inheritance. All were to die without seeing that promised land, except Joshua and Caleb, who had another spirit in them; they had faith in God, and were obedient to His word.

Then the Lord commanded that on the morrow the children of Israel should turn away from the promised land, and go back into the wilderness. And He said that they should wander there forty years, until all who were then twenty years old and upwards should have died, save only Joshua and Caleb. Their children, who were now too young to know good from evil, were then, at the end of the forty years, to enter in and possess the land of Canaan.

Then the ten men who had gone with Joshua and Caleb to search the land, and had spoken falsely concerning it, and made the people to murmur, died by the plague before the Lord.

Numbers xiv. & Deut. i.

An inheritance, is any thing which men receive from their fathers, or which they may expect to have at a future time. It was the inheritance of the children of Israel to be God's people, and to have His covenant, because they had received this great blessing for Abraham their father's sake. The land of Canaan was their inheritance, because God had promised to give that land to the seed of Abraham, and had said that He would surely bring them there, if only they would serve Him, and obey His

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voice. Heaven is the inheritance of Christians, because Christ has promised to prepare a place in heaven for them, and to lead them there.

To rebel against God, is to refuse to obey God, or to do what He has told us not to do.

A pestilence, is a very grievous sickness which causes men to die.

To beseech, is to beg very earnestly. He besought, means that he prayed earnestly.

Chapter LXV.

THE PRESUMPTUOUS CONFIDENCE AND TOO LATE REPENTANCE OF GOD'S SINFUL PEOPLE.

WHEN the children of Israel had rebelled against God, and had said that they would kill His faithful servants Joshua and Caleb, they had seen the glory of the Lord appear in the tabernacle. Then they knew that the Lord spoke with Moses there.

And when Moses came forth from the tabernacle, he told the words which the Lord had spoken to all the people of Israel. Then all the

people mourned greatly. They mourned, because the Lord had said that they should never enter the promised land, but should turn from it, and wander in the wilderness, and die there.

But on the morrow, the people rose up early in the morning, and said, "We will go up unto the place which the Lord hath promised, for we have sinned." But Moses said, "Wherefore do ye transgress the commandment of the Lord? Go not up, for the Lord is not among you. Because ye are turned away from the Lord, therefore the Lord will not be with you."

The children of Israel had sinned many times, and had been forgiven. But now by another and still more grievous sin, they had forfeited their inheritance, and they could not get it back. If they had gone up to take the land of Canaan when God commanded them, the people of that land would have fled before them, and they would have entered in, and dwelt there. But now they could not enter in and take the land, for God had said that they should never see it. They had now to bear the punishment of their sin.

They were now to turn away from the promised land, to wander in the wilderness until they died.

Yet this evil people did not regard God's word. Though they had said that they had sinned, they thought that they could be as if they had not sinned. They forgot that God was angry with them. They thought that they could get back their inheritance, if they chose to seek it. They had lightly despised God's promised blessings: they thought that they could lightly get them back. They said that they would now go up into the promised land, though the Lord had said, that now they should not enter it. And they would not hearken to Moses when he warned them not to go.

So the children of Israel put on their weapons of war, and went up to take the land of Canaan. Then the Canaanites came out against them, and chased them, and destroyed them.

The children of Israel could not stand against their enemies, for the Lord was not with them.

Then they returned, and wept before the Lord; but the Lord would not hearken to them. They

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repented now when it was too late ; the time for repentance was past.

Thus God's people lost by sin their hope of the promised land.

Then Moses and the children of Israel turned away from that pleasant land, the land of Canaan, and went back into the wilderness to wander there.

Numbers xiv. & Deut. i. 41—45.

To mourn, is to weep and be sorry.

To transgress, is to neglect or disobey a command. Transgressions are sins.

To regard, is to mind or give heed to. To disregard, is not to mind or give heed to.

Weapons, are swords, or bows and arrows, or other things with which men fight.

To chase, is to pursue, or follow after.

Chapter XXVI.

THE CHILDREN OF ISRAEL THE TYPE OF THE
CHRISTIAN.

THE history of the children of Israel should teach Christians many solemn lessons. God has caused it to be written for our instruction.

The great things which God did for His people of old, the good things He promised to them, should make us think of the greater things that He has done for us, the better things which He has promised to us. And the things which happened to them, should be examples for our warning, that we should not sin as they sinned. For if we sin as they sinned, God will punish us as He punished them. Sin will bring God's wrath upon us, and keep us from our promised blessings.

The children of Israel were God's people then; Christians are God's people now¹. God sent

¹ 2 Cor. vi. 16. 18. 1 Pet. ii. 9, 10. Gal. iii. 29. Eph. ii. 19, 20.

His own Son, our Lord Jesus Christ, to make us His people; to bring us forth out of the state of sin in which we were born, and to deliver us from the power of the devil².

The bondage of sin is far worse than the hard bondage of Egypt; and the devil is a more cruel master to those who serve him, than Pharaoh was to the children of Israel. For though the devil makes his service seem pleasant for a little while to those who serve him, yet in the end, unless they escape from him, he will surely bring them to sorrow and to suffering, which will last for ever.

The kingdom of heaven is the Christian's promised land. Our life in this world is the wilderness through which we must pass to reach it. Heaven is our inheritance. There Christ has prepared a place for all who love Him, and obey His voice.

And as God was with the children of Israel to lead them on the way in a pillar of cloud by day,

² Luke i. 69. 74. Acts xxvi. 18. Coloss. i. 13. Rom. vi. 14. 17. 18. Heb. ii. 14, 15.

and a pillar of fire by night, so now He is ever with His Church, to guide His people onward through this world in the path that they should go.

First, He leads us through the waters of holy baptism, as Moses led the children of Israel through the Red Sea. Then we are safe³ from the power of the devil. The devil cannot take, and make us serve him, unless we turn from following Christ to taste the pleasures the evil spirit tempts us with⁴.

And God gives us also bread from heaven, and water from the rock. He gives us food for our souls, that we may live and not die, and may have strength to journey onward to our place of rest in heaven.

The bread which God gives to us is our Lord Jesus Christ, who came down from heaven to give life unto the world. He is the living bread which came down from heaven, that men may eat thereof and not die⁵.

³ 1 Pet. iii. 21. Titus iii. 5. ⁴ James iv. 7. 1 Cor. x. 13.

⁵ John vi. 33. 50—54. 58.

That holy bread God gives to His true people in the sacrament of the Lord's Supper⁶.

And the water from the rock which God gives to us, is His Holy Spirit. First, He gives it to us at our baptism⁷; and always in this life He gives it more and more to those who seek it from Him⁸. By the strength which that Holy Spirit gives to us, we can go on in the narrow way which leads to heaven; we can do what God bids us do, and become what God would have us be⁹.

And we, too, have enemies to conquer and subdue, before we can enter into our promised land, and dwell there.

The evil spirit, the devil, who is always tempting us to sin—the vanities and pleasures, and the cares of this evil world, which keep men from serving God and loving Him—and the sinful desires of our own hearts, our evil wishes and evil tempers,—these are our enemies¹⁰. These

⁶ 1 Cor. x. 16; xi. 23—26.

⁷ John vii. 37—39. Acts ii. 38. 1 Cor. xii. 13.

⁸ Luke xi. 13.

⁹ Romans viii. 13, 14.

¹⁰ 1 Pet. v. 8. Mark iv. 19. Rom. viii. 13. 1 Pet. ii. 11.

will keep us from entering into heaven, unless we fight against them, and subdue them. But Christ is always with His people to help and strengthen them. If we will trust in Him, and obey His voice, He will make us able to overcome our enemies. If we will follow where He leads us, He will surely bring us into our promised land.

Six hundred thousand men, besides women and children, did God bring forth from the bondage of Egypt, and lead through the waters of the Red Sea, that He might bring them into the promised land—the land of Canaan. Yet of that large number, two only of those who then were old enough to know good from evil did enter in : the rest perished in the wilderness. They sinned, and lost by sin the blessings which God promised them.

And so of the many thousand Christians whom God leads forth through baptism, that they may be His people here, and come to dwell with Him in heaven, very many will not follow Christ, will not serve Him and obey His voice, will not fight against the enemies of their souls, and so they

perish. In spite of all that God has done for them, they will never enter heaven.

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To instruct is to teach. To instruct is to teach.

To counsel is to warn. To counsel is to warn accurately.

To punish is to die. Punishment is said to perish when their souls are lost for ever.

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Chapter LIX.

THE SIN OF KORAH AND HIS COMPANY.

AFTER the children of Israel had turned away from the promised land, according to God's command, they wandered in the wilderness many years.

And the Lord was with them still. God still led them in a pillar of cloud by day, and a pillar of fire by night. For He had not cast them off altogether. Though those people who had sinned

against Him had lost their inheritance, yet their children were to enter in and possess the land which God had promised to their fathers. God still fed them day by day with manna from heaven, and He still dwelt among them. And Moses ruled the people in His name; and Aaron was His priest to offer sacrifice for them.

But a man of the tribe of Levi, named Korah, and Dathan and Abiram, of the tribe of Reuben, and many others with them, rebelled against Moses and Aaron.

Dathan and Abiram rebelled against Moses, and said that he had no right to rule over them. And Korah, and two hundred and fifty of the Levites who were with him, murmured because they were not allowed to offer up incense to God, as Aaron and his sons did. They said, that they were as holy as Aaron and his sons, and that they ought to be priests as Aaron and his sons were.

Now Aaron and his sons burnt incense before God, because God had chosen them to be His priests, not because they were better or more

any than the other Levites. And God had commanded that to me ~~the~~ should offer sacrifices or burn incense before Him. So Korah and his company rebelled against God, when they said that they had a right to offer incense as well as Aaron and his sons, for Aaron had not made himself to be God's priest.

Then Moses spoke to Korah, and to all his company, and said that God would show whom He would choose to be His priests. So he told them to take censers and put fire therein, and put incense in them before the Lord on the morrow: and he said, "The man whom the Lord doth choose, he shall be holy. Ye take too much upon you, ye sons of Levi."

And on the morrow, Korah, and the two hundred and fifty men of the tribe of Levi who were with him, took every man his censer and put fire in it, and laid incense on the fire, and stood before the door of the tabernacle with Moses and Aaron.

When the Lord commanded Moses to speak to the people, that they should not go near the tents

of Korah, Dathan, and Abiram. So Moses told the people to go away from these men, that they might not be consumed with them. Then all the people rose up and went away from the tents of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out and stood in the doors of their tents, and their wives, and their sons, and their little children with them.

Then Moses said to all the people, "Hereby shall ye know that the Lord hath sent me to do all these works; for I have not done them of my own mind. If these men die the common death of all men, then the Lord hath not sent me. But if the earth open her mouth, and swallow them up, with all that belongs to them, then shall ye understand that these men have provoked the Lord."

As soon as Moses had spoken these words, the earth opened and swallowed up Dathan and Abiram, and their tents, and all that belonged to them. They went down alive into the pit, and the earth closed upon them.

THE SIN OF KORAH AND HIS COMPANY

And there came out a fire from the Lord, and consumed the two hundred and fifty men who offered incense.

Then God commanded Moses to tell Eleazar, the son of Aaron the priest, to take the brass censers of the two hundred and fifty men who had sinned in offering incense, and make them into broad plates for a covering for the altar, that they might be a sign unto the children of Israel.

So Eleazar the priest took the censers with which the men who were burnt had offered incense, and made them into brass plates to cover the altar, that they might be a memorial to the children of Israel, that no one who was not of the seed of Aaron should offer incense before the Lord, lest he should be as Korah and his company.

Numbers xvi.

A memorial, is a thing which may remind us of what has passed in time past, or make us think of things which we see.

A censer, is a vessel made of gold or brass in which

Chapter **XXVIII.**

THE TRANSGRESSION OF MOSES AND AARON.

WHEN the children of Israel had wandered in the wilderness thirty-nine years, and nearly all those men had died who had rebelled against God at Kadesh-barnea, the Lord commanded Moses to lead the people again towards the land of Canaan.

Then the children of Israel journeyed from mount Seir, where they had dwelt for some time, towards the promised land. And in the first month of the fortieth year, they came to a place called Kadesh, in the wilderness of Zin. This Kadesh was a long distance from Kadesh-barnea, on the borders of the land of Canaan, where they had been thirty-eight years before.

When they had come to Kadesh, there was no water there. Then the people gathered themselves together against Moses and Aaron, and

said, "Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us come up out of Egypt, to bring us unto this evil place?"

Then Moses and Aaron went from the people to the door of the tabernacle of God, and they fell on their faces: and the glory of the Lord appeared unto them. And the Lord spake to Moses, saying, "Take the rod, and gather the people together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth its water, and thou shalt bring forth to them water from the rock."

Then Moses took the rod as the Lord commanded him; and Moses and Aaron gathered the congregation together before the rock. Then Moses said to the people, "Hear now, ye rebels; must we fetch you water out of the rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also."

When Moses struck the rock twice, he disobeyed God, for God had not commanded him to strike the rock, but to speak to it. And when he said, "Must we fetch you water out of this rock?" he did not speak as he should have spoken; he was not careful to give the honour to God, who alone could make the water to flow forth from the rock¹.

It was a great sin in Moses, to disobey God, or to neglect to honour Him; for he had been brought very near to God, and God had shown him His glory, and had spoken with him face to face. And God had said that He would be sanctified by those whom He allowed to come nigh Him².

Therefore God punished Moses and Aaron for this sin with a heavy punishment. He said that they should not go into the promised land of Canaan. "The Lord spake unto Moses and Aaron, and said, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

¹ Numbers xxvii. 14. Psalm cvi. 32, 33.

² Levit. x. 3.

And that place was called Meribah, which meant, "the water of strife."

Deut. ii. 2, 3. 14. & Numbers xx.

A congregation, is a number of persons who have met together in one place. The congregation which Moses led, was the whole people of Israel.

Chapter LXX.

THE DEATH OF AARON.

THE children of Israel journeyed on from Kadesh Meribah, till they came to a mountain called mount Hor; and they encamped there.

And the Lord spake unto Moses and Aaron in mount Hor, and said that Aaron should die. God said, "Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against me at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up

unto mount Hor ; and strip Aaron of his garments, and put them upon Eleazar his son : and Aaron shall die there.”

Aaron was now to die, and he gathered to those of his people who had died before him ; but before he died, his garment of blue and purple and gold, which God had commanded him to wear when he went into the tabernacle, and when he offered incense, was to be put upon Eleazar ; for Eleazar his son was to be high priest in his stead.

And when Eleazar should die, Eleazar’s son was to be the next high priest ; for the high priest was ever afterwards to be one of the family of Aaron.

Then Moses went up into mount Hor, with Aaron and Eleazar his son, as the Lord had commanded, in the sight of all the people. “And Moses stripped Aaron of his garments, and put them upon Eleazar his son ; and Aaron died there in the top of the mount : and Moses and Eleazar came down from the mount.

“And when all the congregation saw that

Aaron was dead, they mourned for Aaron thirty days."

Numbers xx. 23—28, & xxxiii. 37, 38.

Chapter LXX.

THE BRAZEN SERPENT.

AFTER the death of Aaron, the children of Israel journeyed on from mount Hor towards the land of Canaan.

Moses did not lead them the same way that they had gone before; for God had commanded that they should go round by the land of Edom, where the children of Esau dwelt. And God said that they should do no harm to the children of Esau, nor to anything that was theirs, for God had given that land to them for a possession. But the children of Esau would not let them go through their land, so they had to travel a long way round; and the people were much grieved because of the way.

spake against God and against Moses,

and said, "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread."

Then the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.

Then the people came to Moses and said, "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us."

Then Moses prayed for the people. And the Lord heard the prayer of Moses; and He told him to make a serpent of brass, and to set it upon a pole, and said that every one that was bitten, when he looked upon this serpent of brass, should live.

Then "Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Chapter LXX.

THE CONQUEST OF THE LAND OF THE AMORITES.

THE children of Israel journeyed on towards the promised land, round the east borders of the country of Edom, and through the country of Moab, till they came to the land of the Amorites.

Then they encamped on the border of the land of the Amorites, by the side of the river Arnon.

And Moses sent messengers to Sihon, the king of the Amorites, to ask him to let the children of Israel pass through his land. But Sihon said that he would not let them pass through.

Then the Lord spake unto Moses, and said, that He had given the land of the Amorites to the children of Israel; and He commanded that they should go forward, and take it, and possess the land.

Then Sihon, king of the Amorites, gathered all his people together, and came out into the wilderness, and fought against Israel. But the Lord

was with the children of Israel ; and they conquered the Amorites, and slew Sihon their king, and his sons. And they took all the cities of the Amorites, and their villages, and they dwelt in them.

And Moses led the army of the children of Israel on to the land of Bashan. And Og, the king of Bashan, came out with all his people to fight against them. Then the Lord said unto Moses, "Fear him not : for I will deliver him, and all his people, and his land into thy hand ; and thou shalt do unto him as thou didst unto Sihon, king of the Amorites."

So the children of Israel slew Og, the king of Bashan, and his sons, and all his people. And they took all his cities, and possessed his land.

Then all the children of Israel set forward from their camp by the river Arnon, and they pitched their tents in the plains of Moab, in the land which they had taken from the Amorites.

Chapter LXXX.

**THE APPOINTMENT OF JOSHUA TO LEAD GOD'S
PEOPLE AFTER MOSES' DEATH.**

THE plains of Moab where the children of Israel were now encamped were very near to the promised land. But a broad river, called the Jordan, flowed between them and the land of Canaan.

While the children of Israel were in the plains of Moab, the Lord commanded Moses and Eleazar the priest to number the people. They were to take the number of all the men among the children of Israel, from twenty years old and upwards, who were able to go to war.

Then Moses and Eleazar numbered the people as God had commanded ; and they found not one of those alive who had rebelled against God at Kadesh-barnea, and refused to go up against the land of Canaan. For the Lord had said of them, "They shall surely die in the wilderness." They all had died ; and their children, who were then

too young to know good from evil, had now grown up. Of all the men whom Moses had led forth from the land of Egypt, Joshua and Caleb only were now alive; for they had served God faithfully, and had been obedient to His word.

Now Moses was yet alive: but God had said that he should not go into the promised land, because he and Aaron had sinned against Him at Meribah, when they struck the rock, and did not honour God before the people.

And while they dwelt in the plains of Moab, Moses besought the Lord to forgive him, and to let him enter the promised land. Moses prayed, and said, "O Lord God, I pray thee, let me go over and see the good land that is beyond Jordan." The Lord would not grant the prayer of Moses. God would not let him go over the Jordan; but He said that Moses should go unto the top of a high mountain, called mount Pisgah, and should see from thence the land which He would give to the children of Israel.

Then Moses prayed the Lord to set a man over the children of Israel in his place, to rule

them, and to lead them as he had done, "that the congregation of the Lord might not be as sheep which have no shepherd." And the Lord said unto Moses, "Take thee Joshua the son of Nun, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient."

And Moses did as the Lord commanded him; and he took Joshua, and set him before Eleazar the priest, and before the congregation. And he laid his hands upon him, and gave him a charge as the Lord had commanded.

When Moses should die, Joshua was to lead the children of Israel in his stead. Joshua was not to go into the tabernacle of the Lord to speak with God as Moses had done. For Joshua was not of the family of Aaron, nor of the tribe of Levi. Eleazar, the high priest, was to ask counsel of God for him. And God said, that He would speak to Joshua by Eleazar the priest, and that

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Joshua and all the children of Israel should do as He should command them by Eleazar.

Numbers xxvi. xxvii. 12—23, & Deut. iii. 23—27.

Counsel, is advice. To ask counsel of God, is to ask Him to teach us what we shall do.

Chapter LXXIII.

THE INHERITANCE OF THE TWELVE TRIBES, AND THE PORTION OF THE LEVITES.

THE children of Israel were now dwelling in the land which they had taken from the Amorites, which was on the east side of the river Jordan. God had given them this land to possess it. But they had not yet come into the promised land, the land of Canaan, which was on the other side of the river Jordan.

Now the children of Reuben, and the children of Gad, had a very great multitude of cattle; and

when they saw that the land which the people had taken from the Amorites was a good land for cattle, they prayed Moses to give it to them for their portion. They said that they would build sheepfolds for their cattle, and cities for their wives and children, but that they themselves would go armed with their brethren to help them to conquer the land, which the Lord had promised them, on the other side of the river Jordan. They said, "We will not return into our houses, till the children of Israel have inherited every man his inheritance."

Then Moses gave the land on the side of Jordan where they were, which they had taken from the Amorites, to the tribe of Reuben, and the tribe of Gad, and half the tribe of Manasseh. And he divided that land among these tribes according to their numbers.

While the children of Israel were still in the plains of Moab, near the river Jordan, God spake to Moses, and told him to command the children of Israel, that when they had passed over the river Jordan into the land of Canaan, they should drive

out all the inhabitants of the land from before them. God said that they should destroy their molten images, and the high places where they worshipped their idols, and should take their land, and possess it; for He had given it to them.

And the land was to be divided among them by lot according to their numbers. The tribes which were most in number, were to have more of the land, and the tribes which were fewest in number, were to have less of it. And every man was to have for his inheritance the place where his lot fell.

And the Lord commanded Moses to say to the children of Israel, "If ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them."

The tribes of Reuben and of Gad, and half the

tribe of Manasseh, had received their inheritance on the east side of Jordan. And the Lord told Moses, that when the children of Israel had passed over the river Jordan, Eleazar the priest, and Joshua, and one prince out of each tribe, were to divide the land on the other side Jordan by lot among the other nine tribes and a half.

The tribe of Levi was not to have a portion of the land of Canaan, as the other tribes had ; the Lord was the portion of the tribe of Levi. God had said that the children of Israel should offer to Him a tithe, or tenth part, of all that they had. This tenth was to belong to the tribe of Levi, because they were the servants of the Lord, to do the service of the tabernacle, and minister to His priests. The Lord gave them this portion to inherit. And the tribe of Levi were to offer to the Lord the tenth part of all that was brought to them, for the priests, the family of Aaron.

And the Lord told Moses to command the children of Israel to give forty-eight cities to the Levites to dwell in, with land round about them for their cattle. Each tribe was to give some of

the cities that were in their portion of the land. Those that had many were to give many, and those that had few were to give few. These forty-eight cities, and the tenths which the children of Israel offered to the Lord, were to be the inheritance of the tribe of Levi.

Numbers xxxii. xxxiii. 50—56 ; xxxiv. 17 ; xxxv. & xviii.

Inhabitants, are the people who live in a place.

Molten images, are images made of silver or gold, or any other metal melted into a shape.

A prince, is a ruler or chief person among a tribe or people.

Chapter XXXIV.

THE CHARGE AND LAST COMMANDS OF MOSES TO GOD'S PEOPLE.

NEARLY forty years had now passed since the children of Israel had come forth from the land of Egypt, and the time drew nigh when they were to enter the promised land. But Moses, the

ruled of God's people, was not to lead them in; he was to die on that side of the Jordan, before they should pass over into the land of Canaan. So he called together the children of Israel in the plains of Moab, that he might speak to them, for the last time, the commandments which the Lord had given him.

First, he reminded the children of Israel how the Lord had brought them forth from the hard bondage of Egypt forty years before, to bring them into the land of Canaan, but because of the sin of their fathers, who had rebelled against Him, at Kadesh-barnea, the Lord had turned them back to wander in the wilderness. And then he spoke of all that God had since done for them, how He had brought them again to the border of the promised land, and had subdued their enemies, the two kings of the Amorites, on that side of the river Jordan, where they now were, and had given them their land to possess.

Then Moses spoke many solemn words to the children of Israel; and he bade them take heed to themselves, and keep their souls diligently, lest

they should forget the things which they had seen,—the great works which the Lord had done before their eyes. He told them to remember specially the day when they stood before the Lord at Sinai, when the mountain burned with fire, and the Lord spake unto them the ten commandments out of the midst of the fire, and made His covenant with them. And he warned them that the Lord their God was as a consuming fire to those who sinned against Him.

Then he told them that if they should sin against God, and forget the covenant which He had made with them, the Lord would cast them out of the good land which they were now going to possess, and would scatter them amongst the heathen nations which were round about it. But he said, that if they should repent with all their hearts of the sins for which He punished them, God would still be merciful to them, and would not forsake them when scattered among those heathen nations, nor destroy them altogether. He said, "If from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou shalt seek Him with

all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, if thou turn unto the Lord thy God, and shalt be obedient unto His voice, He will not forsake thee, neither destroy thee."

Then Moses went on to tell the children of Israel all that the Lord willed that they should do; and he said, "These are the commandments, and the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it. Hear therefore, O Israel, and observe to do them, that it may be well with thee, as the Lord God of thy fathers hath promised, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou

liest down, and when thou risest up. . . Ye shall diligently keep the commandments of the Lord your God, and His statutes which He hath commanded thee. . . And when thy son asketh thee in time to come, saying, What mean the statutes, and the judgments, which the Lord your God hath commanded you? then thou shalt say, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, and upon Pharaoh, before our eyes: and He brought us out from thence, to give us the land which He sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is this day."

Deut. i. 1. 3. ; iv. v. & vi.

Diligently, means carefully and earnestly.

The heathen, are people who worship false gods.

Tribulation, is great trouble and sorrow.

Statutes, are laws to be obeyed.

CHAPTER XLV.

THE PROPHET AND HIS PEOPLE
 MOSES COMETH TO THE PEOPLE TO SPEAK TO
 THE CHILDREN OF ISRAEL. WHO WERE GATHERED TO-
 GETHER IN THE MOUNTAINS OF THE PROMISED LAND, THE
 COMMANDMENTS OF GOD. HIS WARNING AND HIS
 PROMISES.

He reminded them of all that God willed that
 they should do to the seven nations who now
 dwell in the land of Canaan, when He should
 deliver them into their hands, and drive them out
 from before them. He said that they were utterly
 to destroy those nations, and to throw down the
 altars of their idols, and break their images, and
 burn them with fire. For God had commanded
 that the children of Israel should not show mercy
 unto that wicked people, nor make any covenant
 with them, nor have any dealings with them, nor
 make marriages with their sons or their daughters,
 but they should turn away their hearts from

the Lord their God, or tempt them to serve false gods.

Then Moses told the children of Israel, that they should not be afraid of those nations, who now dwelt in the land of Canaan, though they were greater and mightier than themselves, but should remember what the Lord had done unto Pharaoh and all Egypt. For God would do unto these nations as He had done unto Pharaoh and the Egyptians. But he said that the Lord would not drive out all these nations at once, but by little and little, as the children of Israel should become more in number, and require the whole land of Canaan to live in.

Then Moses again charged the children of Israel to give good heed to the commandments of the Lord their God. And he bade them consider in their hearts, how the Lord had chastened them in the wilderness when they had sinned against Him there, and beware lest they should forget the Lord their God, when they should have come into the promised land, and should provoke the Lord to punish them. The children of Israel

were to beware and fear, lest, when they should have come into that rich and pleasant land, and should have eaten and be full, and their flocks, and their herds, and their silver, and their gold should be multiplied, their hearts should grow proud, and they should think that they had gotten those good things by their own power, and should forget the Lord their God, who gave them all that they had. For Moses said, that if they should forget the Lord their God, and not be obedient to His voice, they should surely perish.

And then he reminded the children of Israel of their many sins against God, the many times that they had rebelled against Him; and he told them to remember, that it was not for their righteousness that they were to go in to possess the land, for they were a rebellious people. It was because of the wickedness of the nations who dwelt in the land of Canaan, that the Lord drove them out from before them, and that He might perform the word which He swore unto their *fathers* Abraham, Isaac, and Jacob.

And Moses said, "And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day, for thy good?"

When Moses had finished speaking all the commandments which the Lord had given him, he set before the children of Israel all the blessings which God had promised to them and to their children after them for ever, if they would serve Him and obey His voice; and the cursings and the fearful punishment which God would send upon them, if they should forget the Lord their God, and sin against Him. And then he said, "See, I have set before thee this day, life and good, and death and evil; in that I command thee this day to love the Lord thy God, and to walk in His ways, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land, whither thou goest to possess it. But if thine heart turn away, so that thou wilt not

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hear, I denounce unto you this day, that thou shalt surely perish, and that ye shall not prolong your days upon the land whither thou goest over Jordan to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."

Deut. vii. viii. ix. 4, 5; x. 12; & xxx. 15—19.

Mightier or more mighty, is stronger or more powerful.

To require, sometimes means to desire or wish, sometimes to want or stand in need of. God required, or desired, the children of Israel to fear Him, and walk in His ways. The children of Israel, when they multiplied, would require, or stand in need of, the whole land to dwell in.

To chasten, is to punish.

To deliver into the hands of a person, is to give into his power. To deliver out of the hands of a person, is to save.

Chapter XXXVI.

THE FEASTS OR FESTIVALS OF GOD'S PEOPLE.

THE children of Israel had been commanded by Moses to take heed to themselves and keep their souls diligently, that they might not forget the Lord their God, and the great things which He had done for them, when they should have come into the promised land.

Now God had given His people statutes and ordinances, to help them to remember Him, and to remind them in time to come of the mighty works which He had done for their fathers.

God had commanded that the children of Israel should keep three solemn feasts in every year for ever, that they might bless the Lord their God always for all the good things which He had given them, and might remember how the Lord had brought them forth from the bondage of Egypt, and had led them in the wilderness forty years.

These three feasts were :

1. The Feast of the Passover : this was sometimes called the Feast of unleavened bread.

2. The Feast of First-fruits : this was also called the Feast of Weeks, and afterwards the Feast of Pentecost.

3. The Feast of Tabernacles.

The Feast of the Passover was to be kept every year, on the fourteenth day of the first month in the evening. On that night the Lord had passed over the houses of the children of Israel and saved them alive, when He smote all the first-born of the Egyptians. Therefore that day was to be a memorial for ever to the children of Israel, to remind them how the Lord had saved them, and had brought them forth from Egypt with a mighty hand, that they might serve Him and be His people. And they were to keep that day a feast to the Lord for ever.

At this feast the children of Israel were to take for every house a lamb, and to offer it as a sacrifice before the Lord, and then to roast it with fire. They were to break no bone of it, but

roast it whole. And they were to eat it with unleavened bread, and with bitter herbs, as their fathers had eaten it on the night when they stood ready to set forth from the land of Egypt. That night the blood of the lamb sprinkled on their door-posts, had saved their first-born alive.

On the day of the Lord's passover, they were to do no work, but they were to keep the whole day holy unto the Lord. For seven days after it, they were to eat unleavened bread, as their fathers had done after they had set forth in haste from the land of Egypt, and had taken their dough with them before it was leavened. And on each of these days they were to offer burnt-offerings and sacrifices to God.

The Feast of First-fruits was to be kept on the fiftieth day after the Feast of the Passover, in the time of harvest.

For forty years the children of Israel had been in the wilderness where no corn grew: there God had fed them with manna from heaven. But when they should have come into the promised land, where they would sow corn and reap har-

vests, they were to keep a feast to the Lord every year at the time of harvest, that they might remember that it was God who gave them the fruits of the earth, and the increase of their seed and might thank Him for His goodness toward them. This feast was called the Feast of Firstfruits, because they were then to offer the firstfruits of their harvest as an offering to the Lord. They were not to eat of the new corn which they had reaped, until they had first brought the loaves of fine flour made from it to offer to the Lord. And they were to offer with the bread burnt offerings and sacrifices.

This feast was also called the Feast of Weeks because it was kept seven weeks after the Feast of the Passover. Afterwards it was called the Feast of Pentecost.

The third great feast which the children of Israel were to keep, was called the Feast of Tabernacles.

At this feast they were to cut down branches from the trees, and make tents for themselves and all the children of Israel were to dwell

these tents for seven days. They were to dwell in tents, or tabernacles, for seven days, that they might remember the time when their fathers dwelt in tents in the wilderness, where the Lord had led them for forty years, and had given them bread from heaven to eat. And at this feast they were to bring free-will offerings to offer to the Lord, and to offer burnt offerings and sacrifices.

At all these three feasts every male of the children of Israel was to come up to the place where the ark and tabernacle of the Lord should be. For Moses had said, that when they should have come into the land of Canaan, the Lord would choose out a place to put His name there. There the ark of the Lord should be brought, and to that place all the children of Israel should go up to worship God, and to offer their sacrifices and burnt offerings; and there they were to bring their tithes and offerings to the Lord. The children of Israel were not to offer sacrifices in any other place, but in that place alone.

Three times in every year, all the males of the children of Israel were to appear before the Lord

in the place which He would choose, in the Feast of the Passover, and in the Feast of First-fruits, and in the Feast of Tabernacles. And each man was to bring with him an offering to offer to the Lord. None were to appear before the Lord empty. Every man was to give according to the blessing which God had given him. He that had much was to give much, he that had little was to give gladly of that little.

And at the Feast of First-fruits, and the Feast of Tabernacles, all the children of Israel were to rejoice before the Lord for seven days, with their sons, and their daughters, their men-servants, and their maid-servants, and the Levite, and the stranger, and the fatherless, and the widow. Those who had much were to give to those who had little, that all might feast and rejoice before the Lord.

Deut. xvi. Levit. xxiii. Exodus xii. xiii. & xxiii. 14—17.

An ordinance, is something that men are commanded to do, to honour God. The ordinances which God gave to the children of Israel were the rules for their feasts and festivals, or for the service, and the sacrifices, and the offerings, which His priests and people were to offer to Him.

Chapter XXXVII.

THE LAST WORDS OF MOSES, AND HIS DEATH.

WHEN the time drew near that Moses was to die, he again called together the children of Israel, and he spoke these words to all the people.

He said, "I am an hundred and twenty years old this day ; I can no more go out and come in : also the Lord hath said unto me, Thou shalt not go over this Jordan. Joshua shall go before thee, as the Lord hath said. Be strong and of good courage, fear not, nor be afraid : for the Lord thy God, He it is that doth go with thee ; He will not fail thee, nor forsake thee."


Then Moses called to Joshua, and said to him in the sight of all Israel, " Be strong and of good courage : for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them ; and thou shalt cause them to inherit it. And the Lord thy God, He it is

that doth go before thee; He will be with thee, He will not fail thee nor forsake thee: fear not."

After this the Lord spoke to Moses, and told him to bring Joshua with him, and present him in the tabernacle of the congregation, that He might give him a charge. And the Lord appeared in the tabernacle in a pillar of a cloud, and the pillar of the cloud stood over the door of the tabernacle.

Then the Lord gave Joshua, the son of Nun, a charge, and said, "Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee."

Moses wrote all the words which he had spoken to the children of Israel in the plains of Moab, in the book in which he had written the other things which God had commanded him to write. And then he delivered this book to the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and to all the elders of Israel. This book was called the Law. And Moses commanded that once in seven years they should read this law



before all Israel. He said, that they should gather all the people together, both men and women, and children, and the strangers that were with them, that they might hear, and learn, and observe to do all the words of this law ; and that their children which had not known any thing, might hear, and learn to fear the Lord their God.

And the Lord spake unto Moses that same day, and said, "Get thee into this mountain Abarim, unto mount Nebo, and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people ; as Aaron thy brother died in mount Hor, and was gathered unto his people : because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh."

But before Moses went up into the mount, he gathered together the children of Israel for the last time, that he might bless them before his death.

And Moses blessed each tribe of the children of Israel ; he gave to each tribe its blessing ; and

when he had finished, he said, "Happy art thou, O Israel : who is like unto thee, O people saved by the Lord, the shield of thy help ! and thine enemies shall be subdued unto thee."


Then Moses went up from the plains of Moab to the mountain of Nebo, to the top of Pisgah. And the Lord showed him all the land which He had sworn unto Abraham, unto Isaac, and unto Jacob, to give it to their seed for ever. And Moses, the servant of the Lord, died there according to the word of the Lord. Moses was an hundred and twenty years old when he died.

And the children of Israel wept for Moses in the plains of Moab thirty days.

Deut. xxxi. xxxii. 48—52 ; xxxiii. 1. & 29 ; xxxiv.

In the book of the law, which Moses wrote, and delivered to the priests and elders of Israel, were written the first five books in our Bible—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy ; except the last chapter of Deuteronomy. This chapter, in which we read of the death of Moses, was added by Joshua. And the Holy Spirit of God guided Moses in all that he wrote.

Mount Pisgah and Mount Nebo were parts of the same mountain, which was called Mount Abarim.



Chapter LXXVIII.

MOSES THE TYPE OF CHRIST.

AFTER Moses, the ruler of God's people, had died, God raised up from time to time among the children of Israel, many other prophets to teach His will to His chosen people, and to foretell things which were about to happen. But among all these prophets, until the coming of our Lord Jesus Christ, "there arose not a prophet like unto Moses, whom the Lord knew face to face¹."

To other prophets God made known His will by visions, or by angels, or He spoke to them in dreams. But to Moses God spake "mouth to mouth, plainly, and not in dark speeches²." We read that "the Lord spake unto Moses face to face, as a man speaketh unto his friend³." And Moses was with the Lord forty days and forty nights upon mount Sinai. There he was brought very near to God, and he beheld a part of God's

¹ Deut. xxxiv. 10. ² Numb. xii. 6—8. ³ Exodus xxxiii. 11.

glory. The glory of God's presence was brought so near to him, that the skin of his face shone when he came down from the mount, so that Aaron and the children of Israel were afraid to come near him; and till he had done speaking with them, he put a vail on his face⁴.

Moses had been brought so near to God, because God had chosen him to do great and mighty works. He led forth God's people from Egypt, and ruled them in God's name; he taught them how to worship God, and gave them priests to minister for them before the Lord. And by him God entered into 'covenant with His people, and gave them the promise of many blessings; and he brought from God the law, and commandments, and ordinances, which they were to observe and keep for ever.

Other prophets who followed Moses were not sent by God to give His people new laws and statutes to observe; they were to remind the children of Israel of what God had commanded them by Moses, and to warn them of their sin,

⁴ Exod. xxxiii. 22; xxxiv. 28—33. & 2 Cor. iii. 7.

when they forgot the Lord their God, and broke His covenant ; or they were to speak of things to come, or to teach God's people from time to time, the things which He willed that they should do.

There has been no prophet like unto Moses among the children of men.

Yet when Moses spoke to the children of Israel in the plains of Moab, he had said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken⁴."

Our Lord Jesus Christ, the Son of God, who was born of the Virgin Mary, from among the children of Israel, is that great Prophet and Teacher, of whom Moses spoke and prophesied. He is that great Prophet, whom God said that He would raise up from among His people Israel.

Our Lord Jesus Christ was a prophet like unto Moses, but far greater. He was sent forth from God to save His people from the power of the devil, and the bondage of sin, as Moses had delivered them

⁴ Deut. xviii. 15.



from the power of Pharaoh and the bondage of Egypt. He did more miracles and wonders than Moses had done, as signs that He had come from God. He made men to know more of God than Moses could do, and taught them to worship Him in spirit and in truth. He brought down to earth a higher, and holier, and more spiritual law, and gave to men higher, and holier, and more spiritual commandments and ordinances. For He had been with God, not as Moses, for forty days and forty nights upon the mount, but from everlasting; and he had seen, not as Moses, the shadow of God's glory, but the Very God, whom no man can see and live. For He was with God from the beginning, as His Only-begotten Son, and He was one with God, and was God⁶. And by Him, God made with His people a new and better covenant⁷ than that which He had made with them by Moses. By Him, God gave them far higher blessings, and far better promises. By Moses, God gave them manna from heaven, and water from the rock; but Christ gave to God's

⁶ St. John i. 1, 2.

⁷ Heb. xii. 24. & viii. 6.

people food for their souls—the bread of life, and the living water of His Holy Spirit. Moses promised the land of Canaan, and rest from their enemies, and abundance of corn, and wine, and cattle, if they would obey the word of God which He had taught them. Christ promised the happiness of heaven, and peace and joy for ever with God the Father in His kingdom, if they would believe in Him, and obey His voice.

All the things which Moses gave to God's people of old, or taught them to do, or promised to them—the commandments and the law,—the tabernacle and its priests,—the sacrifices and the incense,—the Sabbath and the passover,—the land of Canaan, its rest, its corn and wine, its milk and honey; all these were signs and shadows of the better things which the great Prophet who was yet to come should give and teach⁸. Moses was himself a sign or type of the great Prophet who was yet to come. And our Lord Jesus Christ, that great Prophet, came not to destroy the law given by Moses; He came to fulfil it⁹. He

⁸ Heb. x. 1.

⁹ St. Matthew v. 17.

taught men how they were to obey its rules in a higher and a better way. He changed its signs and shadows of good things yet to come, into the good things themselves.

Moses had ruled for a time over God's household and people, as the servant of the Lord ; and he spoke of Christ who was yet to come, and taught, in part and in figure, the things which Christ was to do and to make known. But Christ, as the Son of God, rules for ever and ever over His Church and household¹: to Him belong all honour, and glory, and power for ever: for He is Lord of all.

Thus was our Lord Jesus Christ, the Son of God, a prophet like unto Moses, though far greater. He was "of a truth that prophet which should come into the world," to whom Moses and all the prophets bare witness². Blessed are they who listen to His words, and obey His voice ; for "every soul that will not hear that Prophet shall be destroyed from among God's people."

Deut. xxxiv. 10 ; xviii. 15—19. & Acts iii. 22, 23 ; vii. 37.

¹ Heb. iii. 5, 6.

² Acts x. 43. Luke xxiv. 27.

Spiritual, is that which concerns the spirit or soul of man. The commandments which our Lord Jesus Christ gave to men were spiritual, for they concerned the soul. He said that His people should not be anxious about their bodies, about what they should eat, or what they should put on. He taught that the life of the soul was of far more consequence than those things, and that if a man should gain the whole world, and lose his own soul, it would profit him nothing. But Moses gave many commandments which concerned the body; commandments concerning the food which the children of Israel might eat, and concerning outward washings, and other such things. These commandments God's people now fulfil in a higher and better way, when they keep their souls clean from sin, and do nothing which may defile the heart, as our Lord Jesus Christ hath taught.

A prophet, is a teacher whom God raises up among men, and to whom He gives His Holy Spirit, that he may make known to men the will of God, or the things which shall happen in time to come.

To bear witness to a person, is to speak of him, and the things which he has done. The prophets bore witness to persons who were yet to come, and of the things which were to be done by them.

Chapter LXXX.

THE PREPARATION FOR ENTERING THE
PROMISED LAND.

AFTER the death of Moses, Joshua, the son of Nun, became the ruler of God's people. Joshua was now to rule the children of Israel as the Lord should teach him, and to lead them into the land which God had promised to their fathers. "And Joshua was full of the spirit of wisdom; for Moses had laid his hands upon him."

And after the days of weeping and mourning for Moses were ended, the Lord spake unto Joshua, and said, "Moses my servant is dead: now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so will I be with thee: I will not fail thee, nor forsake thee. Only be thou strong

and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee : turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart from out of thy mouth ; but thou shalt meditate upon it day and night, that thou mayest observe to do according to all that is written therein : for then shalt thou make thy way prosperous, and then thou shalt have good success.”

Then Joshua commanded the officers of the children of Israel to go through the camp, and tell the people to prepare to pass over the river Jordan, to go in and possess the land which God had promised to give them. And he reminded the tribes of Reuben, and of Gad, and the half tribe of Manasseh, which had their portion of land on that side of the Jordan, of their promise to Moses, that their men of war should go over the Jordan with their brethren to help them to conquer the land of Canaan. And they answered, that they would do what Joshua commanded, and go where

he should send them; and that they would hearken unto him in all things, as they had hearkened unto Moses.

Then Joshua sent forth two men to go secretly over the Jordan, and view the land of Canaan, and a large city called Jericho, which was on the other side, over against the place where the children of Israel then were.

And the two men went forth, and crossed over the river Jordan, and entered into the city of Jericho. And a woman of that city, named Rahab, received them into her house. And when the king of Jericho heard that some men of the children of Israel had come into his city that they might spy it, he sent messengers to Rahab to take the men. But Rahab hid the two men on the top of her house, and she told the messengers of the king to pursue after them towards the river Jordan. And when they had gone, she brought the men down from the top of her house, that she might send them away secretly out of the city.

And Rahab told the two men, that she knew

that the Lord had given that land to the children of Israel. And she said that all the people of that country were afraid of them; for they had heard how the Lord had dried up the water of the Red Sea for them, when they came out of Egypt; and what they had done to the two kings of the Amorites, on the other side of the Jordan. Then she said to the two men, "The Lord your God, He is God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the Lord, since I have shown kindness unto you, that ye will also show kindness unto my father's house; and that ye will save alive my father, and my mother, and my brethren, and my sisters, and deliver our lives from death."

Then the two men promised Rahab, that when the Lord should give them that land, they would deal kindly and truly with her. And they told her to bind a line of scarlet thread in the window of her house, that they might know it when they should come again and take the city; and they said that they would save alive all who should be in her house.

262 PREPARATION FOR ENTERING CANAAN.

Then Rahab sent the two men away; and she bound the scarlet line in the window of her house.

And the men departed, and crossed over the river Jordan, and came again to Joshua, and told him all the things that had happened to them. And they told Joshua that all the men of the land of Canaan were afraid, and that their hearts were faint because of them; and they said, "Truly the Lord hath delivered into our hands all the land."

Deut. xxxiv. 9. Joshua i. & ii.

To prosper, is to go on well and happily. Men are prosperous when all things go well with them.

To meditate, is to think long and seriously upon a thing.

To have good success, or to succeed, is to obtain what we wish and seek for.

To keep secret, is to hide; to go secretly, is to go without being seen.

To view a land or city, is to see and look at it.

Chapter LXXX.

THE PASSAGE OF THE JORDAN, AND THE ENTER-
ING INTO THE PROMISED LAND.

AFTER the two men, who had been sent to spy the city of Jericho, had come back to the camp at Shittim, in the plains of Moab, Joshua led the children of Israel to the banks of the river Jordan, which was about seven miles distant from Shittim, and they encamped there.

And after three days the officers of the children of Israel went through all the camp, and commanded the people, that when they should see the priests the Levites take up the ark of the Lord their God, and bear it onwards, they should rise up and follow it; for the ark was to lead them the way that they were to go.

And Joshua said unto the people, "Sanctify yourselves, for to-morrow the Lord will do wonders among you." The children of Israel were now to sanctify themselves,—to be careful to put away all that was unholy, or displeasing to God,

—for the Lord was about to lead them, as His own people, into the land which He had promised to them.

Then Joshua gathered together the children of Israel, that they might hear what the Lord their God would do for His people. And Joshua said unto them, “Hereby ye shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above.” The waters of the river which were flowing downwards were to stop when they touched the feet of the priests who bore the ark, and the waters which were below the place where the priests should stand would flow on, and pass away; and so the bed of the river would be left dry for the children of Israel to walk upon.

Then the priests the Levites took up the ark of the Lord, and bore it onwards to the Jordan. And all the people removed from their tents, and followed after the ark. And when the feet of the priests who bore the ark were dipped in the edge of the water, the waters of the river which came down from above were stopped: they could not flow past the place where the priests stood, but rose up in a heap on their right hand. And the waters which were below, flowed downwards towards the sea, and the bed of the river below the place where the priests stood was left dry.

Then the priests, who bore the ark of the covenant of the Lord, stood firm on dry ground in the midst of the Jordan, and all the children of Israel passed through the river on dry ground.

And when all the people, with all that they had, had passed over the Jordan, Joshua told twelve men whom he had prepared, one from each tribe, to take each man a great stone from the place where the ark of the Lord rested in the midst of the river. God had commanded that they should take these stones, and set them up in the place

where they should rest that night, that they might be a sign to their children in time to come, as a memorial for ever, to remind the children of Israel, how the Lord had that day divided the waters of the Jordan for them, that they might pass through on dry land.

And the priests who bore the ark stood in the midst of the Jordan, until all which Joshua had commanded was done. Then Joshua told them to come up out of the Jordan. And as soon as the priests who bore the ark of the Lord had come up out of Jordan, and the soles of their feet were placed on the dry land on the other side, the waters of the river returned into their place, and flowed on as they had done before.

Joshua iii. & iv.

To prepare, is to make ready beforehand.

Chapter LXXXI.

THE TAKING OF JERICHO.

AFTER the children of Israel had passed the river Jordan, they encamped at a place called Gilgal, near to the city Jericho. And at Gilgal, Joshua set up the twelve great stones, which had been taken from the midst of the Jordan. And he spoke to the children of Israel, and said, "When your children shall ask their fathers in time to come, What mean ye by these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land."

And when all the kings of the nations that dwelt in the land of Canaan, heard that the Lord had dried up the waters of the Jordan from before the children of Israel, "their hearts melted with fear, neither was there spirit in them any more."

It was on the tenth day of the first month that the children of Israel crossed the Jordan, and four days after, on the fourteenth day, they kept

the Feast of the Passover at Gilgal. On the fourteenth day of the first month, forty years before, the Lord had brought them forth out of the land of Egypt.

And now that God's people had come into that good land which He had promised them, the manna with which the Lord had fed them for forty years ceased to fall, and they ate of the corn and the fruit which grew there.

The children of Israel were encamped very near to Jericho, and the people of that city were sore afraid because of them. But Jericho had a high and strong wall round about it; and the people closed the gates, and watched the wall, and the children of Israel could not enter into it.

Then the Lord appeared to Joshua by an angel, and told him that He would give the city into the hands of the children of Israel. He said that Joshua should go round about the city with the men of war, and with the ark of the Lord, and the priests bearing trumpets, for six days. And on the seventh day, they were to go round about the city seven times, and then the priests were to

blow a long blast with their horns, and all the people were to shout with a great shout, and the Lord said that the walls of the city would then fall down flat, and the people should go in and take it.

Then Joshua called the priests, and told them to take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he commanded the armed men to pass on before the ark, and go round about the city ; and the rest of the people were to follow after the ark.

For six days the children of Israel went round about the city Jericho ; and the priests that went before the ark of the Lord blew with their trumpets : but the people moved in silence ; for Joshua had said that they should make no noise, nor speak a word, until the day that he should bid them shout.

For six days they compassed the city once each day ; but on the seventh day they rose early at the dawning of the day, and compassed the city in the same manner seven times. And at the seventh

time, when the priests blew the trumpets, Josiah said unto the people, "Shout; for the Lord has given you the city." And when the priests blew the trumpets, the people shouted with a great shout, and the wall fell down flat.

Then the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, ox, and sheep, and ass, with the edge of sword; all were destroyed, except Rahab, and those that were with her in her house. For two men whom she had hidden from the king of Jericho went into her house, where they saw a scarlet line bound in the window, and they brought out Rahab, and her father, and mother, and all her kindred, and all that she had, and left them in the camp of Israel.

Then the children of Israel burnt the city with fire, and all that was therein. Only the silver and the gold, and the vessels of brass and iron, they consecrated unto the Lord; they were kept for the house of the Lord.

The children of Israel were commanded to destroy the people of Jericho, and all that they had, because that city was accursed of God for its wickedness. The people of that country were, as the people of Sodom had been before, sinners before the Lord exceedingly. They not only worshipped false gods, idols of wood and stone, but they burnt their own children as sacrifices to these gods. And they lived in every kind of wickedness which is hateful to God, and to all good men. But now the time had come when God would bear no longer with them; and He destroyed them by the sword of His people, the children of Israel, as of old He had destroyed the wicked world by a flood, and the wicked cities of Sodom and Gomorrah by fire from heaven.

Joshua iv. 19—24; v. & vi.

To compass the city, was to go round it.

To consecrate, is to set apart for God's service, and count holy.

Chapter LXXXIII.

THE CONQUEST OF THE PROMISED LAND.

AFTER the children of Israel had taken the strong city of Jericho, and had overthrown its walls, and destroyed its people, and burnt the houses, they returned to the camp at Gilgal.

And from Gilgal they went forth against another city, called Ai, which was near to Jericho; and the Lord delivered it into their hands. And they destroyed all the inhabitants of Ai, and burnt the city. But the cattle and the spoil they did not destroy; for the Lord had said that they might keep them for themselves.

When all the kings of the nations who dwelt in the land of Canaan heard what Joshua and the children of Israel had done to Jericho and to Ai, they gathered themselves together to fight against them, and drive them forth from their land.

And five kings of the south part of the country came forth first against the Israelites with all *their* armies. Then Joshua went up from Gilgal

with all the men of war, and fought against them. And they could not stand against Joshua and the men of Israel, for the Lord gave His people power to overcome their enemies. So Joshua conquered the armies of the five kings, and slew very many, and the rest fled before him. And as they fled, the Lord cast down great hailstones upon them, which killed them. And God made the sun to stand still in the heavens, and not go down for a whole day, that the children of Israel might have time to destroy all their enemies. Then Joshua and the men of Israel took all the cities of the five kings, and utterly destroyed all the people, as the Lord had commanded.

“All those kings and their land did Joshua take at one time, because the Lord fought for Israel.” And Joshua returned again with his men of war to the camp of Gilgal.

After Joshua had conquered these five kings, the kings of the north part of the land of Canaan came against the children of Israel with a great multitude of people, and with many horses and chariots. But Joshua went forth against them

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with his men of war, and slew them, until he left none remaining; for the Lord delivered them into his hand. Then he took their cities, and he utterly destroyed them, as Moses had commanded. But the spoil of those cities, and the cattle, the children of Israel kept for themselves.

Joshua made war for nearly seven years, before he had conquered all the people of the land of Canaan, for they were very many.

And when Joshua had conquered all the land, he built an altar to the Lord God of Israel in mount Ebal, which was near to Shechem. And he gathered together there all the children of Israel, in the valley between mount Ebal and mount Gerizim; and they offered upon the altar burnt offerings unto the Lord, and sacrificed peace offerings. And the ark of the covenant of the Lord was there; and all Israel, and their elders, and their officers, and their judges, stood before the priests, the Levites, who bore the ark, on one side and on the other side; half of them were over against mount Gerizim, and half of *them* over against mount Ebal.

Then Joshua read all the words of the law, as Moses had commanded, before all the congregation of Israel, with the women, and the little ones, and the strangers which dwelt among them. He read to them first the blessings which the Lord had promised to His people, if only they would serve Him, and obey His voice ; and then he read the cursings, and the fearful punishments, which God had said He would surely bring upon them, if they should forget the Lord their God who had done such great things for them, and should turn their hearts from Him.

Joshua viii. ix. 1, 2 ; x. xi. ; viii. 30—35 *.

* It is evident, that what is related in these verses did not take place until after the children of Israel possessed the country round about Shechem, and therefore not until after the events recorded in the subsequent chapters, x. & xi.

Chapter XXXIII.**THE PROMISED LAND DIVIDED FOR AN INHERITANCE AMONG THE CHILDREN OF ISRAEL.**

THE children of Israel now rested from war, for all the people of the land of Canaan were subdued before them.

They had conquered all the nations which dwelt in the land of Canaan, but they had not destroyed them all, nor taken all their cities. For the Lord had said that He would drive out these nations by little and little, as the children of Israel should increase and multiply, that the land might not be desolate. For they were not yet enough in number to inhabit all that land.

Then the children of Israel moved their camp from Gilgal, and they assembled together at Shiloh, and set up the tabernacle of the congregation there. Shiloh was a small city, not far from mount Ebal and from Shechem.

Then Joshua, with Eleazar the priest, and the *elders of Israel*, divided the land of Canaan among

the nine tribes and the half tribe which were to have their inheritance on that side of the Jordan. For the tribes of Reuben and of Gad, and half the tribe of Manasseh, had their inheritance on the other side.

Joshua cast lots before the tabernacle of the Lord in Shiloh, to fix the part of the land of Canaan where each tribe was to dwell. And they divided the land among them according to their numbers. To every man was given an inheritance in the place where his lot fell.


The tribe of Judah had their portion in the lower or south part of the land of Canaan; and next above them, was the portion of the tribe of Benjamin. The children of Joseph, the tribe of Ephraim, and the half tribe of Manasseh, were placed next above the tribe of Benjamin, and the other tribes were in the remaining part of the land. Thus the land of Canaan was divided among the children of Israel according to their divisions into tribes.

But the tribe of Levi had no portion of the land given to them; the priesthood of the Lord

was their inheritance; for the children of Joseph were two tribes, so that there were twelve tribes besides the tribe of Levi.

Then each of the twelve tribes out of their inheritance gave to the tribe of Levi cities to dwell in, with land round about them for their cattle, as the Lord had commanded. All the cities that were given to the Levites were forty-eight.

And when the whole land was subdued, and had been divided for an inheritance among the children of Israel, Joshua called the Reubenites and Gadites, and the half tribe of Manasseh, and said to them, "Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you. And now the Lord your God hath given rest unto your brethren, as He promised them. Therefore now return ye unto the land of your possession which Moses gave you on the other side Jordan. But take diligent heed to do the commandment and the law, to love the Lord your God, and to walk in His ways, and to keep His



commandments, and to serve Him with all your heart and with all your soul."

"So Joshua blessed them, and sent them away."

Thus "the Lord gave unto Israel all the land which He sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest, and there stood not a man of their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

Joshua xviii. xix. 51; xxi. xxii. 1—6. Numbers xxxiii. 54.

Desolate, means lonely. Part of the land of Canaan would have been desolate if there had not been people enough to dwell in it all.

To assemble, is to meet together, or to gather together.

Chapter LXXXIV.

THE REST AND PEACE OF GOD'S PEOPLE IN THE
PROMISED LAND, AND THE DEATH OF JOSHUA.

THE children of Israel lived many years in peace in the good land which the Lord had given them. Each man dwelt in his own inheritance in the place where his lot fell. They dwelt safely, sitting every man under his own vine and his own fig-tree: none made them afraid, for "the Lord had given them rest from all their enemies round about."

All that the Lord had promised to His people had been now fulfilled. He had given them goodly cities which they had not built, and houses full of all good things which they had not filled, and vineyards, and olive-trees, and wells of water. And His blessing was on all that they had and on all that they did. He blessed them in their children, and in their ground, and in their flocks *and their herds*, and gave them abundance of

corn, and wine, and oil, and took all sickness from among them.

Thus God's people rested in the promised land: and they "ate their bread with joy, and drank their wine with a cheerful heart;" for they served the Lord their God, and were obedient to His word: and the blessing of the Lord was with them.

A long time after the land had been divided for an inheritance among the children of Israel, when Joshua had grown old, and the time of his death seemed to be near, he gathered together all the tribes of the children of Israel, with their elders and their judges. And they came to him at Shechem.

Then Joshua reminded the children of Israel that it was the Lord their God who had fought for them, and had subdued all the nations of the land of Canaan, and had given them their land to possess. Some of these nations were still dwelling in parts of the land of Canaan: they had been allowed to remain until the children of Israel should have increased in number, and be sufficient

to inhabit the whole land. But Joshua said, that he had divided out among them these nations that remained to be an inheritance for their tribes, because the Lord their God would drive them out from before them, and would give them also their land to possess, as He had promised.

Then Joshua charged them to love the Lord their God, and to be very courageous to keep and to do all that was written in the law of Moses ; not to turn therefrom to the right hand nor to the left, nor to come among the nations that remained in their land. And he warned them, that if they should disobey the commands of God, and make marriages with these nations, or have any dealings with them, that the Lord would no more drive out any of these nations from before them ; but that they should be “ snares and traps unto them, and scourges in their sides, and thorns in their eyes, until they themselves should perish from off the good land which the Lord had given them.”

Then Joshua said, “ Behold, this day I am *going* the way of all the earth : and ye know in all

your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you. Therefore it shall come to pass, that as all good things are come upon you which the Lord your God promised you ; so shall the Lord bring upon you all evil things, until He have destroyed you from off this good land, when ye have transgressed the covenant of the Lord, and have served other gods, and bowed yourselves to them."

And after this, Joshua again called for all the elders of Israel, and for their heads, and for their judges, and for their officers ; and they presented themselves before the tabernacle of the Lord. Then Joshua set before them all that God had done for them and for their fathers, from the time when He called their father Abraham from his own country, and promised that He would give the land of Canaan to his seed, till He had brought His people over the Jordan, and given them that land for which they had not laboured, and cities which they had not built to dwell in. And then he bade them fear the Lord their God, and serve Him in sincerity and truth.

And the people answered and said, "God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, He it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: and the Lord drave out from before us all the people which dwelt in the land: therefore will we serve the Lord; for He is our God."

Then Joshua let the people depart, each man to his inheritance. And he wrote all the words which he had spoken, and all the words of the people, in the book of the law of God.

And after these things, Joshua, the servant of the Lord, died, being an hundred and ten years old. And they buried him in his own inheritance among his own tribe, the tribe of Ephraim.

And the children of Israel buried the bones of Joseph, which they had brought out of Egypt, in the piece of ground which Jacob had bought *from* the men of Shechem, when he returned *from* the land of Padan-aram; for Jacob had

given this land to the children of Joseph, when he blessed him before his death ; and it was now a part of the inheritance of the tribe of Ephraim.

Joshua xxiii. 14 ; and Deut. vi. 10, 11 ; vii. 12—15 ; xxviii. 7—12. Joshua xxiii. xxiv.

The book which Joshua wrote before his death, which he added to the law of God, is called the book of Joshua. It was placed with the five books which Moses had written, for the Holy Spirit of God also guided Joshua in all that he wrote ; and it is placed next after the books of Moses in our Bibles.

Chapter XXXV.

THE BLESSINGS OF GOD'S PEOPLE WHILE THEY SERVED THE LORD.

THE children of Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord that He had done for Israel.

And so long as God's people served the Lord their God, and kept His covenant, the Lord blessed them in that rich and happy land which He had given them. The fear of the Lord was

upon those nations which still dwelt in their land; they feared to come forth against them, and could not stand before them.

Those nations which the Lord left in the land of Canaan, served to prove Israel; to prove whether they would hearken to the commandments of the Lord, which He commanded their fathers by Moses. God tried His people in the promised land, as of old He had tried Adam and Eve in the garden of Eden, when He said that they should not eat of the tree of knowledge of good and evil.

And "if Israel had loved the Lord their God, and walked in His ways, then He would soon have put down their enemies," and driven them forth from among them. Then He would have fed them with His choicest gifts; and "God, even their own God, would have given them His blessing for ever."

Judges ii. 7; iii. 1. 4. Ps. lxxxi. 14—17.

